

A N
ARROW

AGAINST

Idolatry.

Taken out of the QUIVER
OF THE
LORD of HOSTS.

By HENRY AINSWORTH.

PSALM 119. 31.

*I cleave to thy Testimonies : Lord, let me
not be ashamed.*

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THE PRINCIPAL THINGS
here handled.

OF the Beginning and Nature of Idolatry.
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How fast the sin of Idolatry cleaveth to all
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IDOLATRY.

CHAPTER. I.

Of the Beginning and Nature of Idolatry.

THE Old Serpent, called the Devil and Satan, hath from the beginning sought to draw Men, ^a from the service of GOD, to the service of himself: and this he hath done, as by other sins, so chiefly by Idolatry, which therefore above all other, is ^b called, and counted the Worship and Service of Devils.

2. To bring men hereunto, he hath first laboured to separate them from the true Church, For that being the house

Rev. 12. 9.

^a Gen. 3.

^b 1 Cor. 10. 19, 20.

Rev. 9. 20.

1 Tim. 3. 15.

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Pſalm. 26. 8. of the living God; the place where his honour dwell-eth; the pillar and ground of truth: it is a mean to converse men in the true service of God, and preserve them from Idolatry. And from the Church, Satan hath separated men, either by causing them to be cast out for sin, as *Cain* was and his seed: or to withdraw and schisme themselves for some pretended cause or quarrel; as did the *d Israelites*, and *e* others after them: or to forsake the fellowship of the Saints for love of the World, fear of affliction, or the like; as *f Nabor* and his house accompanied *Abra-n* from *Ur*, of the *Chal-dees* unto *Charran*, and no further; but dwelling there, gave himself to Idolatry, from which *Abraham*, and all that would go with him, were *g* called.

3. Again, the Devil takes a contrary course to draw men to this sin; by commingling and uniting his children and synagogue, with the Church and People of God; whereby even they also *b* may be made flesh, drawn by examples and allurements to partake with Idolatrous worship: as *i Israel* and others were mixt with the Heathens, and learned their works, and served their Idols; which were their ruine.

4. Idolatry is performed, either by mixing Mens & own inventions with the Ordinances of God in the service of him:

or

Gen. 4.

d 1 King. 12.

27. 28. 29.

e Jude 19.

Heb. 10. 25.

f Gen. 11. 31.

g 12. 1. 2. 3.

4. *g 24.* 10.

g 28. 2. *g*

31. 30. 53.

g Jos. 24. 2.

b Gen. 6. 2. 3.

i Psalm. 106.

28. 35. 36.

1 Cor. 8. 10.

g 10. 14.

ad 21.

k Mat. 15. 8.

Jer. 7. 31.

1 Je. 43. 8.

or by using and applying the rites and services of the Lord, or other humane devices; unto the honour and service of some creature, in heaven, earth, or under the earth: which it is with neglect and dishonour of the Creator, who is blessed for ever. Amen.

5. Again, as the service of God is outward and inward; outward, by observing and doing the external things commanded, of *m* assembling together, *n* bowing down, vocal *o* praying, and preaching; administering and partaking of the Sacrifices, Sacraments, and other holy things, inward, *p* by Fear, Faith, Hope and Love: so is the Service of Idols or Devils, outward and inward, performed with Body or with Spirit, or with both; for whatsoever is due unto God, Satan seeketh to defraud him of, and apply unto *q* himself, by Idolatry.

6. Idolatry is a Greek word, compounded of Idol, which signifieth any similitude, image, likeness, form, shape, or representation, exhibited either to the body or mind; and latry which signifieth service. Whereupon Idolatry, or Service-of-similitudes, is the performance of any religious duty to that which hath a supposed similitude of God, but is not God indeed; or the performance of that unto the true God, which hath a similitude, shew and resemblance of his service,

1 Rom. 1. 23.
25.

m Lev. 22. 2;

Ec.

n Psal. 95. 6.

o A. 4. 24.

20. 7.

1 Cor. 10.

16. 18.

p Psal. 2. 11.

5. 7.

Heb. 11. 5, 6.

39.

1 Cor. 13.

q Mat. 4. 9.

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vice, but is not so indeed; because
r he requireth it not at our hands, and
therefore is but a *f* ~~will-worship~~, or
voluntary Religion, a thing devised and
done according to *r* our own understanding
And these two sorts of Idolatry, GOD
hath forbidden *u* in the first and second
Commandments.

x Deut. 6. 4. 7. The first Commandment bindeth
us *x* to have *Jehovah* the living and true
y God, for our God, and none other: and
forbiddeth generally these four things.
z 2 King. 17. 1. The having of strange gods, and not
the true; as *y* had the Heathens. 2. The
having of strange Gods with the true, as
z had the Samaritans. 3. The having of
no God at all, as *a* foolish Atheists.
4. The not *b* having of the true God
aright, but in hypocrisy only; not in
truth and sincerity. These, with *c* all
causes occasions, provocations, &c. that
any way move draw or perswade unto
these or any of them; yea, every *d* appea-
rance of them, are to be shunned and
abhorred.

8. The second Commandment bind-
eth *e* to the true worship of the true
God, which is, only, *f* as himself com-
mandeth, and by the means, rites and
services that he ordaineth; and it for-
biddeth, 1. All *g* inventions of our own
to worship God by; voluntary religion,
opinions and doctrines of men. 2. All
imitations

r Deut. 12.
32.
f Col. 2. 23.
r Hos. 13. 2.
u Exod. 20.
x Deut. 6. 4.
5.
y Jer. 14. 11.
12, 15.
z 2 King. 17.
32.
a Psal. 14. 1.
b Isa. 29. 13.
Tit. 1. 16.
c Deutr. 13.
1, 2, 3, 6, 7.
13, &c. and
7. 25, 26.
d 1 Thes. 5.
22.
e Job. 4. 20.
ad 24.
f Deut. 12. 32.
and 4. 1, 2,
5, 6. &c.
g Psal. 119.
113.
Isa. 29. 13.
Col. 2. 23.
32.

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imitations *b* of Heathens or Antichristians in their God-services, to do the like unto the Lord our God. 3. All imitation or counterfeiting *i* of Gods own ordinances and institutions; as to make Temples, like his Temple, Feasts like his Feasts, Altars like his, Ministers like his: which was the sin of Israel. 4. All neglect of Gods services, or of the means and instruments by him ordained; all irreligious profaness or hypocrisy. Together with all / Communion with such kind of Idolatry, all causes, occasions, and provocation thereunto.

9. And that Idols, are not only false resemblances of things which are not; and Idolatry, not only the giving of divine honour to a creature, as unto God; (as Antichrists *n* champions do pretend:) but that all religious images, or similitudes, made by man himself, are Idols; and that all religious use and service of them is Idolatry, appeareth by the words of the Law. For every man is forbidden to make unto himself any *n* form, shape, or resemblance of things in the heavens, earth or waters of any *o* similitude, shew, or likeness; any *p* frame, figure, edifice or structure, of man or beast, fowl or fish, or any creeping thing, any *q* Image, type, or shadowed representation, any imagined picture fabrick, or shape; *s* any statue erected

Ex. 7. 20. *U* 16, 17. *r* Maskith. Le. 20. 1. *f* Mettesebab.

b Lev. 18. 2;

3.

Deut. 12. 30;

31.

Rev. 17. 2.

i 1 *King.* 12;

28. 32.

Amos 4. 4.

5, and 5. 21.

22, 23.

Hos. 8. 14.

k *Ge.* 17. 14.

Numb. 9. 13,

Jer. 3. 12, *U*

4. 14. *U* 12.

2.

l *Hos.* 4. 15,

17.

Amos 5. 5.

n *Bellarmin.*

de Imag.

sanct. c. 3.

Greg. de Va.

lent. l. 2. *de*

Idol. c. 1.

n *Temunab.*

Exod. 20. 4.

o *Semel.*

Deut. 4. 16,

p *Tabnith.*

Deut. 4. 16,

q *Tselem.*

f *Mettesebab.*

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Lev. 26. 1.

f Exod. 20. 4.

u Hos. 13. 2.

x Exod. 8. 10.

monument or pillar; finally, any thing
graven or carved; or *u* molten;
x drawn out, painted or poutrahed:
So that it is not possible, for the wit
or hand of man, to devise or make any
Image, or representation whatsoever
which commeth not within the com-
passe of the words and things fore-
warned of God.

10 The latrie, or service of Idols for-
biden, is also as large, under these
words, *y* you shall not worship them, neither
shall you serve them. For man being char-
ged to *z* worship the Lord his God, & serve
him only; is bound to give him all man-
ner of religious honour, and none at all
unto images, or creatures. Worship is any
reverend submissive Gesture, as a bowing-
down, *b* kneeling, prostrating, with all other
like lowly and lovely behaviour, as *c* kissing
d lifting up of the eyes, and all that ap-
pertain or lead unto this worship, as *e* ob-
serving the time, coming to the place, and
other the like. And hereby is meant, not
external worship only, but as God is a Spirit,
f and must be worshiped in spirit, so spiri-
tual worship may be given to no Idols as
in heart to love reverence or regard them;
for God will not give his glory to another,
nor his praise to graven Images.

y Exod. 5. 25.

z Mat. 4. 10.

Deut. 10. 20.

a Deut. 5. 9.

b Psal. 95. 6.

Rom. 11. 4.

c Hos. 13. 2.

d Eze. 18. 6.

e Deut. 16. 1.

f

i Ki. 12. 32.

Hosea 4. 15.

f John 4. 24.

g Isas. 42. 8.

11. Service, is the practise or obser-
ving of any religious ordinance of what
sort soever, inward or outward; and
hereunto

hereunto pertaineth, all Ministry, Priest-^h Numb. 8.
hood, ministration, ^b about Temple, 22. 24.
Altar, Sacrifices, &c. all gifts and oblati-ⁱ Num. 4. 24.
ons; of things living or dead, as cattel, ^{ad} 31. &
silver, gold, vessels, instruments, &c. all 8. 14 7.
^k purifications, cleansing, preparations of ^k Nu. 7. 35.
things for Gods worship; administering ⁱ Chron. 23.
^m of Sacraments, and partaking with 28. 29. &c.
them; ⁿ eating of the sacrifices; ^o build-^m Exod. 12.
ing, repairing, fortifying of any holy 26. 27.
City, Temple, Altar, or other like be-ⁿ 1 Cor. 10.
longing to religion; with all ^p manner 18.
work, labour, industry of body or mind, ^o 1 Kings 6.
to help forward such things; ^q paying of Nebem. 31.
tithes, offerings, contributions, of what 2 Kings 12.
creature soever, for the maintenance of 9. ^{ad} 12.
the Ministers, ministration, or worship. ^p Exod. 36. 1.
Finally, whatsoever tendeth to the sur-^o 39. 32.
therance and upholding of any worship ^q Nebem. 10.
or religion, it is comprehended in this 32. 37. 39.
word *service*: that vain is the distinction Exod. 30. 16.
that Idolaters ^r make between the ser-^o 35. 5. &
vice *larria*, and the service *dulia*; giving ^r Bellar. de
this to Saints and Images, the other not; eccles. tri-
when God by one word *Ghnabad* forbid-^{umph.} l. 1.
deth both; & ^s bindeth us to give *dulia* c. 12.
a smell as *larria*, unto God onely. ^s 1 Sam. 7.

12. Many sorts of Idolaters have al-^{3.} *douleusato*
wayes been in the world, which have ^{autoimonos.}
defiled themselves, with innumerable ^{q d} *givo*:
Idols; whose vanity and filthiness, God ^{him} onely
manifesteth by titles and names, giving ^{your} *dulia*.
unto them. For *Idols* are called ^t *Elilim*, ^t Lev. 19. 4.
that 1 Cbr. 16. 26.

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that is, things of naught; because they have nothing of that which fools think they have, that is, of the divine power and Godhead, or of true religion: and so can neither help those that honour them, nor hurt those that abhor them; neither sanctifie any creature, nor pollute the same, to him that hath knowledge: in effect they are nothing, they can neither do good nor evil. Whereupon the Apostle saith, *an Idol is nothing in the world*: and therefore nothing to be esteemed.

u 1 Cor. 8. 4.

x *Levit. 26.*
30.

Deut. 29. 17.
Ezek. 6. 4. 5.
6.

y *Ezek. 20. 7.*
8.

Jer. 22. 34.

z *Ezek. 7. 20.*

⊙ *II. 12.*

a *Psal. 115. 4.*

i *Sam. 31.*

9.

b *Psal. 16. 4.*

c *Jer. 14. 22.*

⊙ *16. 19.*

⊙ *28. 11.*

⊙ *18. 15.*

⊙ *13. 25.*

13. They are called also *Gilulim*, as it were *filths, dung, or excrements*, because they are loathsome and abominable to God, and do defile the consciences of men, proceeding as dung and excrements out of mans corrupt heart, and vain invention: and in other plain termes are named *Shikusim*, that is, *loathsome things, or detestable*; and *Togneboth*, that is *abominations*.

14. And for the labour and misery that cometh by their means, they be called a *Ghnasabim*, that is, *Sorrows*; because with much labour, care and curiosity, they are invented, framed, erected; and yet bring nothing to man, but *b sorrow and misery*. Briefly, as they are in every respect false, vile, vain, and worthless: so carry they the titles of *c Vanities, lies, unprofitable false vanities, teasings*; and

and d *aven* that is, *vain iniquity*.

15. Though this be the nature and condition of Idols with God; yet Men love to vanish in their own vanities, robbing them of his honour, and deceiving themselves; ascribing to Idols a false conceived holiness, more or less, according to the folly of the institutor, or worshipper. For all true holiness is from e God alone, who as he is f most holy, so halloweth he, or g sanctifyeth his people and his worship, with all the Rites and Ordinances of the same. He by his Word and Presence, giveth holiness to persons, to places, to altars, to statues, to sacrifices, to means and instruments of all sorts, wherewith his service is performed; and in the right use of these holy things, God is hallowed and honoured of us; which right use he manifesteth in his b Word. But Satan who s seeketh the possession of Gods throne and glory, giveth or ascribeth k to his own ministers, temples, altars, images, instruments and ceremonies, a counterfeit holiness, which is indeed most deadly contagious filthiness, as the evil spirit from whom it proceedeth, is most filthy and l impure; and in the use of these execrable things, the m Devil is hallowed and honoured as a God.

16. And the more to deceive, this Serpent maketh man himself his instrument,

e Exod. 39. 30.

f 1 Sam. 2. 2.

g Isa. 6. 3.

h Lev. 20. 2.

25. 26. &

21. 8. 12. 13.

22. & 22. 2.

Gen. 28. 16.

17. & 16.

Exod. 29. 29.

33. 36. 37.

44. & 40. 9.

16. 11. & c.

b John 17. 17.

i Mat. 4. 9.

k 1 Kings 12.

28. 33.

Acts 19. 27.

28.

l Luke 11. 24.

m Deut. 32.

17.

Rev. 9. 20.

1 Cor. 10.

20.

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n 1 Cor. 1. 20.

Rom. 8. 7.

o 1 Kin. 12. 18.

Dan 3.

p Acts 19.

28. 35.

q Revel. 13.

r 3. 14.

2 Joh. 12. 31.

s Gal. 5. 20.

t Isa. 44. 18.

u Jer. 10. 5.

strument, to frame and set up his religion and service, which bringeth to perdition. For the wisdom and prudence of the natural man, which is very a foolishness and enmity unto God, the Devil doth abuse to advise and establish a carnal worship and politick religion; which exceedingly p^r please the naturals: for highly do they esteem themselves, and of all their own inventions. And Satan to confirm them, addeth lying ^q signs and wonders, as fire from heaven to consume the sacrifices on the altar erected to his honour, who is prince of this world, whom worldly men adore. Thus steppeth up Idolatry with her blind devotion; a work of the flesh, & the devil.

17. And this sin, so bewitcheth men given over thereunto: as (through Gods last judgment, it ^r shutteth their eyes that they cannot see, their hearts that they can't understand. They have no knowledg or discretion to argue, that if they cannot give life or sense or motion to a dead Image; nor any natural power thereunto, to do ^u good or evil: how much less can they give it spiritual life, or any religious power, vertue or operation? For example: a man maketh images of silver and gold, and buildeth for them a court or pallace. One image he setteth on a throne, and calleth it his King; others he nameth Lords of the Council, Judges and

and Iustices of the Common-wealth. Unto a Judge he cometh and saith; good my Lord hear the cause of your suppliant; and do me right from the violence of my adversary: another while he supplicateth to the golden King, falling down and saying, deliver me, for thou art my Leige. Would not this man be derided of all for his folly, and counted as witlesse, as the image it self that he sueth unto? No lesse, is their madnesse, that make images of Saints for religious use, building for them Churches and Chapels. One Idol they name Christ, another S. Peter, and the rest, as they please to call them. And though they be altogether false representations, (as it is the lot of images, to be x teachers of lies;) so that the picture of Christ, be indeed like *Caspar* and S. Peter, like *Iscariot*; resembling no more the true visage of Christ, and of Peter, then K. Henry the 8. his picture, is like the image of *Julius Caesar*; neither is there any more holines in these statues, by any relation or reference, then the Devill can give them, (for word of God to sanctifie them, there is none:) yet fall the fooles down before these their fictions, and say, O Christ help me: S. Peter pray for me. But these stony Saints have eyes and see not, have ears and hear not: like them be they that make them: and whosoever trusteth in them.

x Hab. 2. 18.

y Psal. 115.
5, 6, 8.

18. Nor

2 Zach. ii
17.

18. Nor is there less impiety, in Idols of other nature and esteem. For when among men, one is set up as *Head of the Church*, another as *Patriarch*, another as *Primate*, *Arch-bishop*, *Metropolitan*, &c. all of them as very good Lords spiritual; and these without calling and appointment from God: these be *idol Shepherds*, not true Pastors of the flock; and the indignity and dishonour which they do unto Christ, is more than if disloyal subjects should choose, and set up from among themselves, without publick Authority, one to be Lord President, another Lord Chief Justice, and others in their several rooms and offices, for to rule the Realm, and to judge all the causes and occurrences of the same.

19. So is it in all other Religious ordinances of humane invention: as when Antichristians set forth new Sacraments to seal up Gods grace and remission of sins: what is it, but as if some falser should make conveyances of Crown land, seal them with a signet of his own counterfeit making, and call it by the name of the Kings privy seal. When they make a new form or frame of Churches, as to the Provintial, National, Occumenical, with Arch-priests and Prelates to over-aw them: might they not with as good-right alter the form

form of the Common-wealth, making new Ditions and Jurisdicktions, with Curions, Decurions, and other new Magistrates to controul them? When they make solemn dayes of assembly, and call them holy; when they make new bouks, canons, constitutions, ceremonies, and call them Ecclesiastical, sacred, laudable; constraining men to keep and do them they deal with Christ and his Kingdom, as they that in a civil state should take upon them, without commission, to appoint new *Terms, Sessions and Affixes*, to forge new *Laws, Statutes, Court-rolls, evidences, &c.* and compel men to credit and obey them. Now therefore O Kings *Pf. 2. 20. 12.*
be wise; he learned ye Judges of the earth, serve the Lord with fear, and rejoyce with trembling; and purge your Realms of all Idolatries, the humane ordinances of Religion, which are after the rudiments of the world, and not after Christ. For you would none of you suffer such innovation or alteration in your Civil Politie, lest your Honours should be impeached; much less should ye suffer it in the Polity Ecclesiastick, to provoke GOD to wrath. For he is a jealous GOD, and will visit *Exod. 20. 3.*
this iniquity on Princes and on Subjects; on Fathers and on Children; blessed are they that watch, and keep their

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their garments from pollution of the world herein.

CHAP. II.

How fast the sin of Idolatry cleaveth to all flesh.

THe service of Idols, or of God by them, although it be a sin more reprehended in Gods word, more punished in his works, then other vices; yet it is most common and familiar with the sons of *Adam*, easily compassing them about, and hanging fast upon them. As may appear by three demonstrations; first, how the best men in the world doe easily fall into it; secondly, after, what pleasure they take in it, thirdly, and then, how hardly they are drawn from it. Of all these, the Scriptures give testimonies many.

2. When God had renewed the face of the world, after the sin-flood, and *Noahs* three sons *Sem*, *Ham* and *Japheth* had multiplied on the earth: our Father *Abram*, with his Father *Terah*, were foul of this sin, and served strange Gods, till the true God called him from that impiety. In his dayes, Idolatry was spread

Gen. 10.

Jos. 24. 2.

spread over all, but men would not be reclaimed from it, either by *Abrahams* word or Sword; though *Kings* were given as dust unto it, and as scattered stubble unto his bow. The Nations indeed saw this great Work of God, and were afraid; *a* yet turned they not unto him from Idols, but strengthened one another in their false religion; and made them more Images, to save them from destruction.

3. When *Abraham* would provide a wife for his Son, of the best that he could find, (for the *Canaanite*; he *b* abhorred :) he sent to his kindred of *Nabors* house, who yet was not free from this leaven of Idolatry, neither *c* he nor his posterity. Into *Jacobs* house did this canker creep, and his retinue also were polluted with *d* strange Gods, which *Jacob* did his best to do away.

4. But when he came with his family into *Egypt*, a (Land full of Idols;) having prepared his house as a pure Virgin for the Lord: after his decease, the *Egyptians* infected his Children with Idolatry, even in her youth *e* laid they with this Virgin *Israel*, bruised the breasts of her Virginity, and powred their Whoredoms upon her: Then was GOD wroth with Idolatrous *Egypt*, and lifted up his hand to bring his people from among them, and to execute

Chap: 2. 16 *An Arrow against Idolatry.*

f Numb. 33. 4.

Ezek. 20. 6, 7.

g Vers. 8.

h Vers. 9.

i Vers. 10, 11.

k Exod. 20. 3,
4, 5. & 23, 24,
32, 33.

l Exod. 32. 31.
m Vers. 8.

n Am. 7. 4, 5. & 3,
Amos 5.

o Numb. 25. 2, 3,
Psal. 106. 28.

p Lev. 17. 7.

cute Judgment, f both upon their Gods, and upon their First-born, that ministred unto them: and unto Israel he said, *Defile not your selves with the Idols of Egypt, I am the LORD your GOD: but g Israel would not hear, nor leave her Abominations; or Idols which she had loved. Yet God h respecting his own Name, brought them out of Egypt into the Wilderness, where i he gave them his Statutes, and declared his Judgements unto them; k severely and often charging them to keep themselves from Idolatry.*

5. In those days notwithstanding, they made them l Gods of Gold, and m Worshipped the Work of their own hands, even a molten calfe; and stayed not there, but were given over unto further evil, even to serve the n host of Heaven, as it is written in the book of the Prophets, *O house of Israel, have ye offered to me slain beasts and sacrifices, forty years in the wilderness: nay, ye took up the tabernacle of Molech, & the star of your God Remphan, the figures which ye made to worship them, Also they joyned themselves to a Baal-peor, and did eat the Sacrifices of the dead, such was the great fall of the people whom God had chosen from among all peoples of the earth, for to be his, they p sacrificed to Devils after whom they went a whoring, as Moses told them.*

6. When

6. When notwithstanding all this, God brought them in Mercy to Canaan, a Land flowing with milk and honey, and most pleasant of all Countries; and cast out the Heathens before their faces, and warned them to beware of their Idols: yet there also they did wickedly, served Baalam, and forsook the Lord God of their Fathers, and followed the gods of the peoples round about them; serving their Idols, and sacrificing their Sons and Daughters unto Devils, and shedding the innocent blood of their Children whom they offered unto the Idols of Canaan. And thus they did from age to age, whilst the Judges ruled them; till God was wroth and greatly abhorred Israel, and forsook the habitation of Shilo, the Tabernacle where he dwelt among men, and delivered his power (the Ark of the Covenant) into Captivity, and his beauty into the Enemies hand.

7. Yet after this again, in Samuels dayes, they were defiled with their Idols, and in the dayes of the Kings they increased wrath. Solomon himself, the wisest man on Earth, fell into this folly of serving Idols, even the Abomination of the Heathens; although GOD had appeared unto him twice, and given him a charge concerning this thing. And Rehoboam his Son, though for his

Chap. 2. 18. An Arrow against Idolatry.

e *vers.* 11, 12. *Fathers Sin, & he lost the most part of his Kingdom, yet gave himself to*
d 2 Chron. 12. 1. *Idolatry, he forsook & the Law of the Lord, and all Israel with him. Then Judah*
e 1 King. 14. 22. *wrought Wickedness in the sight of the Lord; and provoked him more with their Sins which they committed, then all that which their Fathers had done; for they f built them high Places, and Statues (or pillars) and g strange altars, and groves on every high hill, and under every green tree. And Re-*
f *vers.* 23. *boboam made h Giltulim, filthy Idols and i Chammanim, Idols, or Images of the Sun, and Maacab his Wife made*
g 2 Chron. 14. 3. *k Mipblesteth an Idol of terrour in a grove, And Abijam his Son, l walked in all his Fathers Sins, neither was his heart perfect with the Lord his God; although m he despised Jereboams calves, and boasted that n God was with him.*
h 1 King. 15. 12.
i 2 Chron. 14. 5.
k 1 Kin. 15. 13.
l 1 Kin. 15. 2, 3.
m 2 Chron. 13. 8, p.
n *vers.* 10, 12.

8. *Idolatry being thus fastned upon Judah, could hardly ever be weeded out again: for though Asa the next King, did his best, o with an upright Heart, to abolish all the Idols that his Fathers had brought in, yet p were the high places not taken away, but remained till Jehoshaphat his Son was King, who took away many both q groves and high places, howbeit not all; for r the people had not yet prepa-*
o 1 King. 15. 11.
q *cc.*
r 2 Chron. 14. 3, &
15. 8.
p 1 Kin. 15. 14.
q 2 Chron. 17. 6.
r 2 Chron. 20. 33.
 red

red their hearts unto the God of their Fathers, but *f* offered still, and burnt incense in the high places, And when *Jehoshophat* was dead, his wicked Son *Joram* *t* walked in the ways of the most Idolatrous Kings of *Israel*, even of *Ahabs* house, whose daughter he married; and he *u* made high places in the mountains of *Judah*, and caused and compelled *Jerusalem* and *Judah* to commit Fornication, that is, Idolatry. And *Abaziah* his Son, continued *x* his wicked way, counselled also thereto by his ungracious Mother *Athaliah*; who after her Sons death, broke up the house of God, and *y* all the things that were dedicated for the house of the Lord, were bestowed upon *Baalim*. Thus *Baal* was honoured of the people of God, *a* had a house, and altars, and Images, and a Priest to minister unto him. *z* 2 *Chron.* 24. 18;

9. The Lord abhorring this great impiety, sent this wicked King and his mother both soon unto hell; and set *Joash* *b* his young Son upon his Throne; who had for his tutor and Patron, the good high Priest *Jehoiadab*: by whose advice, the people *c* destroyed *Baal* and his house, and Gods *d* true worship was restored; albeit not brought as yet to the primitive sincerity, for the *e* people offered still, and burnt incense in the

Chap. 2. 20 An Arrow against Idolatry.

f 2 Chron. 24. 14.
g vers. 17.

h vers. 18.

i vers. 20. 21.

k Met 23.
l 2 Chron. 24.
25.

m 2 King. 14.

n 2 Chron. 25.
2.

o 2 King. 14. 4.

p 2 Chron. 25.
14.

q 2 Chron. 26. 3.
4, 5.

r 2 Kin. 15. 4.

s vers. 32. 34.
25.

t 2 Kin. 16. 1.
2, 3. &c.

high places untaken away. But so soon as this f aged Father the Priest was dead; the Princes of Judah g fawning on the King, turned him away to the former superstition; and again they h left the house of the Lord God of their Fathers, and served Groves and grievous Idols; and the high Priests Son, (the Kings Cousin) who prophesied against their sins, they i stoned him to death (by the unthankful Kings commandment;) in the court of the Lords house, even between k the Temple and the Altar:

10. When Joash was taken away l by a bloody death, Amaziah his Son succeeded m like his Father; did uprightly in the eyes of the Lord, n but not with a perfect heart; for Idolatry still continued in Judah, and o the people burnt incense in the high places. And the King himself (to add unto all his Fathers Sins) brought the Gods of the Edomites, p and set them up to be his Gods, and worshipped them, and burned incense unto them, which turned to his ruine. But Uzziab his Son sought God, and did uprightly, yet q according to all that his Father Amaziah did; for the r high places stood still for offerings and incense; and Jorham his Son s trode the very same steps. But Achaz Son of Jorham marred all again, and made it worse then before; for t he walked

An Arrow against Idolatry. 21 *Chap. 2.*

walked in the way of the Kings of
Israel; yea, and made his Son to pass
 through the fire, after the Abominati-
 ons of the Heathen, and made an Altar
 in the Lords house *u* like to the Idola- *u* *verse* 10. &c.
 trous Altar which he saw in *Damascus*;
 and *x* brake down the Work in the *x* *vers.* 17.
 Temple of God; and made *y* molten *y* *2 Chron.* 28. 2,
 Images for *Baalim*; yea being afflicted *3.*
 for his Sins, he trespassed *z* the more *z* *vers.* 22, 23.
 against the Lord, sacrificing to the gods
 of *Damascus* which had plagued him;
 "breaking the vessels, and shutting up" *vers.* 24.
 the doors of the Lords house, making
 Altars in every corner of *Jerusalem*, and
 high places *** in every City of *Judah*, ** vers.* 25.
 to burn incense unto other Gods. And
 thus *Jerusalem*, a *Abolibah*, married her *a* *Ezek.* 23. 11.
 self with inordinate Love, and with her
 Fornications, more than her Idolatrous
 sister *Abolah*, or *Samarita*: for *Judah* *b* for- *b* *2 Chron.* 28. 4.
 sook the Lord, and turned their faces *7.*
 from his tabernacle, shut the doors of
 his house, quenched his lamps, and nei-
 ther burnt incense, nor offered burnt
 offerings in the Sanctuary unto the God
 of *Israel*, but sacrificed *c* to Devils, new *c* *Deut.* 32. 17.
 Gods whom they knew not, nor their
 Fathers, and burnt incense to *d* *Nebul-* *d* *2 King.* 18. 4.
tan, the Serpent of Brass.

11. Then GOD raised them up
 the good King *Ezekias*, who *e* did up- *e* *2 Chron.* 29. 1,
 rightly in the sight of the Lord, according *2.* &c.

Chap. 26. 22 *An Arrow against Idolatry.*

f vers. 16, &c.

g vers. 21, 25, 29.

b 2 Chron. 39.
1, &c.

k 2 King. 18. 4.

l 2 Chro. 31. 20,
21.

m 2 Chron. 33.
2, &c.

n 2 Kin. 21. 16.

to all that *David* his Father had done. He opened the doors of the house of the Lord, brought in the Priests and Levites; *f* cleansed the Temple, Altar and instruments of Gods service; sacrificed unto *G O D* *g* for their Sins; restored the true Worship; sought the conversion *b* of all *Israel*; *i* caused them to break the Images, cut down the Groves, break down the high places and Altars through all his Dominions; and, *k* brake in pieces the brazen Serpent that *Moses* made, and *Israel* polluted. Thus deals he *l* well and uprightly, and truly, before the *LORD* his *G O D*, even with all his heart, and departed not from him. But when he was laid down in peace, *Manasses* his Son, repeated all the former evils, and added more unto them, if ought might be. For *m* he went back, and built the high places which his Father had broken down; and set up Altars for *Baalim*, and made groves, and worshipped all the host of heaven, and served them, and built Altars to them in the Lords house; and made strange Gods, and caused his Sons to passe through the fire; and gave himself to witchcraft, and charming, and sorcery, and used them that had familiar spirits; and *n* shed innocent blood exceeding much, till he filled *Jerusalem* from

from corner to corner; and made *Judah* and *Jerusalem* to erre, to o do worse o 2 Chron. 33. 9. then the Heathen whom the Lord had destroyed before them. The p children p Jer. 7. 17, 18. gathered wood, and the fathers kindled the fire, and the women kneaded the dough, to make cakes to the Queen of Heaven, and to pour out drink-offerings unto other Gods, that they might provoke the Lord to anger: they q set their Abominations in the q vers. 30. house whereupon his name was called to pollute it: they r builded the high r Jer. 19. 5. places of *Baal*, to burn their Sons with fire for burnt-offerings unto *Baal*, and unto s *Molech*. By which abominations s Jer. 32. 35. they so provoked the Lord, as he forbad his Prophets t to pray any more t Jer. 11. 14. to do the People good: for they u had u Jer. 14. 11. kindled a fire in his anger, which should u Jer. 17. 4. burn for ever.

12. And although *Manasses* rewed all before his death, x and repented x 2 Chron. 33. heartily when he lay fettered in *Babel*, u 1, 12, &c. and being restored to his Kingdom, y took away the strange Gods, and altars and images that he had made, and y vers. 15, 16. restored in *Judah* Gods true Religion, save only that z the people sacrificed z vers. 17. in the high places: yet *Amos* his Son would not be warned by his fathers evils; but turned again from God, made q idols, and images, and altars of *Baalim*, a 2 Chro. 34. 3, 4 high 2 Kin. 23. 24.

Chap. 2. 24 *An Arrow against Idolatry.*

a 2 Chron. 33.
22.

c 2 Chron. 34.

d vers. 19, 27.

e Jer. 25. 3, 4.
&c.

f Zeph. 1. 5.

g verse 12.
h Zeph. 2. 1.

i 2 King. 23. 31,
32.

k vers. 36. 37.
l Jer. 26. 22. 23.
m Jer. 36. 23. 24.
n 2 King. 24. 9.

o 2 King. 24. 28.
19.

p Jer. 37. 1, 2.

high places, and Groves, and sacrificed *b* to all the Images which his Father had made, and served them, and humbled not himself as his Father *Manasses* had done: wherefore he was soon rooted out of the Land of the living, and laid in the dust.

13. *c* *Jesias* his Son abolished all these former Idolatries, and monuments of them; and did uprightly in the sight of God, as *David* had done, and *d* trembled at his Law and Judgments: but the people *e* would not hear the Words of the Prophets, calling them from their Idolatry, they sought not the Lord, many of them, but *f* worshiped the host of heaven, on the house tops; remaining *g* frozen in their dregs; and shewed themselves to be *h* a Nation not worthy to be loved, So when *Josiah* was dead, *i* *Jehoahaz* his Son, *i* did as evil as all his Fathers, for the time which he reigned, which was but three months: and *Jehoiakim* his successor *k* dealt as badly; and *l* killed the Prophets which called them to repentance, and *m* burned their writings. And after him *n* *Jehoiakim* proved no better; though in these days death came up into their Windows, and Gods Wrath was *pouring* out upon *Jerusalem*. And *Zedekiah* the last King did *o* still evil in the Lords eyes; *p* neither he nor his servants, nor the people of

An Arrow against Idolatry. 25 *Chap. 2.*

of the Land, would obey the Words of the Lord; ^p therefore the wrath of the Lord was against Jerusalem and Judah, until he cast them out of his sight. For it was not the Kings only that did all these evils, but also their ^q Wives, ^r and the Princes of the Land, the Priests ^q Jer. 44. 9. ^r Jer. 32. 32. and the Prophets, and the men of Judah and the inhabitants of Jerusalem, even the chief of the people trespassed wonderfully, according to all the Abominations of the Heathen, and polluted the house of the Lord, which he had sanctified in Jerusalem; and ^t mocked the Messengers of God, despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, and till there was no remedy. For that City Jerusalem had ^u been unto him a provocation of his ^u Jer. 32. 31. ^u anger; and of his wrath, from the day they built it, even unto the day that he should remove it out of his sight: they had ^x whorish hearts, and their eyes went ^x Ezek. 6. 9. ^x whoring after their Idols: and with them ^y they committed adultery, till ^y Ezek. 23. 37. being waxen old in adulteries God said, ^z Now shall she and her Fornications come ^z vers. 43. to an end.

14. And as it was with Judah, so was it also with the ten Tribes of Israel; who sucked the milk of Idol superstition in the dayes of a Jeroboam Son of Nebat ^a 1 Kings 12. 28. ^b 2 Kings 10. 28, 29. & 15. 27, 28. whereunto they were addicted ^b alwaies after, &c.

Chap. 2. 26 *An Arrow against Idolatry.*

after, so long as their Common-wealth did stand; even throughout the reign of nineteen Kings, who added unto their fore-fathers Sins, and drew the people to most horrible impieties, for which the land did spew them out, and Heathens came to dwell in their stead. As these are *d* ensamples to us, to the intent that we should not be idolaters like them; and are written *e* to admonish us, upon whom the ends of the World are come: so do they plainly manifest the strength of this bewitching Sin of Idolatry, which as a harlot stealeth away the heart of man; and the proneness of all flesh, (not of such only as are Aliens from the Church, but even of Gods own called People,) to fall into this vice, If GOD restrain them not by his special Grace.

15. Now for the Pleasure that men take in this sin, it may be Conjectured by the readiness of all sorts of People (as we have seen) to fall thereinto; and by the cause of the same, which is the flesh, (one of the *f* works whereof it is,) and therefore must needs delight the fleshly: and that so much the more as it proceedeth from the chiefest part of the flesh, namely *Conscience, Wisdom, Reason, Knowledge, Judgment, Prudence, Policy*, and whatsoever is most excellent in

c 2 Kin. 17.
d 1 Cor. 10. 6, 7.

e ver. 11.

f Gal. 5. 19, 20.

Rom. 1 22, 27.
1 Cor. 1. 20, 24,

in the Natural man. It may also further be shewed by examples and similitudes, which the Scripture setteth down.

16. The Prophet *Esaias* calleth mens Idols their *g delectable things*, because of *8 Esa. 4. 4, 9.* their desire that is towards them, and their Pleasure in them. *Ezekiel* compareth the Idolaters of *Israel*, to *b a wo-* *b Ezek. 23. 2, 3,* man inflamed with love towards some *5, &c.* goodly young man, on whom she hath cast her eyes, and fixt her affections: and forgetting all modesty, she *i* sendeth messengers for him, and bringeth him *i vers. 16.* to her *k* in the bed of love, so *i* discovering her Fornication and disclosing *k vers. 17.* her shame. Teaching us by this similitude, that Idolatry is as sweet to the corrupted Conscience and mind of Man, as Lust and Fornication is to any wanton Body. *l vers. 18.*

17. The Objects also of this vice, are very Pleasurefull and alluring: for the Doctrines, Rites, Ceremonies, and Observances of false Religion, with the gifts and learning of the Teachers thereof; are like unto the goodly proportion, comely Stature, and glorious Apparel, which set forth and adorn the persons of men, making them seem like *m* Cap. *m Ezek. 23. 6.* tains and Princes, and pleasant choic-youths, clothed in silks, and *n* all kind *n vers. 12, 13.* of Gentleman-like Apparel, whereby the

Chap. 2. 28 *An Arrow against Idolatry.*

o Vers. 16.

p Ezek. 13. 7. 16.

q Amos 4. 4. 5.

r Prov. 7. 14, 16,
17, &c.

s ver. 13, 15, 18.

t Rev. 17. 2.

verse 2.

verse 4.

the womans heart, o as soon as she sets them, becomes enamoured. The external pomp and show that Idolatry carryeth with it, in Temples and Altars and Images of gold, in Copes and Vestments, in Organs and Melodie, in peaceable p Visions, sweet Prophecies, and lying Divinations; in diligent q sacrificing, Tything, Thanksgiving, and proclaiming free Offerings, with other like devotions: these give content to the worshippers Conscience, and please the mind no less then r a feast with peace-offerings and after it a sweet perfumed bed, decked with Quilts and Curtaines most fine and costly, and s courteous entertainment of a paramour, with fill of love, and pleasure of dalliance all the night, is to a loose and lustful young man, given over to the fleshly and sensual Sin of Whoredom.

18. Agreeable to these similitudes, are the things foretold of the Idolatry of Antichrist; whose false Church is resembled t by a whore; the doctrines, superstitions, rites, ceremonies of the same, as the wine of her fornication; making drunk the Kings and Inhabitants of the earth. And the more to allure them thereunto, her cup (wherein are the Abominations and filthiness of her fornication) is of gold; her self is arrayed with purple and skarlet, and guilded with gold and

An Arrow against Idolatry. 29 Chap. 1.

and precious stones and pearls: counter-
feiting hereby the habit and ornaments
of the true Church, the *u* Spouse of *u* Rev. 21. 2.
Christ, whose *x* shining is like to gold *x* verse 11. 18.
and stones most clear and precious; her
lips *y* like scarlet, and her love much bet- *y* Song. 4. 3, 10.
ter than wine. The pleasantness of that
false religion, enamouring so many *x* fools *x* Prov. 7. 7.
is noted by *a* the abundance of her *a* Revel. 18. 3.
pleasures, whereby her merchants waxed
rich; *b* the luxurious life & fornication of *b* verse 9.
Kings with her, *c* the apples that her soul *c* verse 14.
lusted after, and all things that were
fat and excellent, *d* the musick and me- *d* verse 22.
lody that there was heard; and is signi-
fied further by *e* the sorrow and lament *e* ve. 9, 15, 16, 19.
which all her lovers make for her deso-
lation. Now when the Holy Ghost
taketh the most pleasant delightful
things in the world, and by them noteth
out that counterfeit Religion; what
would he but teach us and warn us
hereby of the sweetness of this deceit,
which lulleth men in security; having
their wits bewitched with the Whores
enchanting song; *Who so is simple let him* Prov. 9. 16, 17.
come hither; stollen waters are sweet, and
hid bread is pleasant.

19. But if the enticing words of o-
thers do so prevail with men, that
if they follow straightway, as Oxen that *f* Prov. 27. 22.
go to the slaughter, and as fools to
the Stocks for Correction, till a dart
strike

Chap. 2. 30 *An Arrow against Idolatry.*

- g *Psal.* 106. 39. strike through their Liver; what may
 we think is the strength of a mans own
 heart, when he g goeth a whoring with
 his own inventions; how easily will it
 prevail against him? Every man nat-
 urally pleaseth himself, and liketh
 well of his own designer; loving the
 fruit of his Wit, as the Child of his bo-
 dy: that when b he hath conceived
 mischief, and brought forth an Idol,
 (that is) *iniquity*; it groweth up with
 him, and delighteth him, and he i re-
 joyceth in his own invention; per-
 swading himself that k now the Lord
 will be good unto him, seeing he hath
 found out a truth, or right manner of
 worshipping GOD. For this his device,
 (specially if it be painted with some
 colour of Holy Scriptures,) he esteemeth
 as l an Image come down from
Jupiter, a Doctrine from *Heaven* it self,
 And henceforward, all the blessings that
 he enjoyeth do flow from this, that
 m he burneth Incense to the Queen of
heaven, the Idol that he hath made
 n according to his own understanding.
 Wherefore he will loose his life, rather
 then his Religion, which he defends
 with Tooth and Nail, lest the o magni-
 ficence of his *Diana* shou'd be destroy-
 ed; he will p preach, and q dispute, r and
 write for the same, against whomsoever;
 and s persecute (if it be in his power)
- b *Isa.* 59. 4.
 i *AB.* 7. 41.
 k *Judg.* 17. 13.
 l *AB.* 19. 35.
 m *Jer.* 44. 17.
 n *Hos.* 13. 2.
 o *AB.* 19. 26.
 p *Jer.* 29. 11.
 q *AB.* 17. 18.
 r *Jer.* 29. 25.
 s *1 Kings* 13. 4.

all

An Arrow against Idolatry. 31 *Chap. 2.*

all that contradict it. And whatsoever is said from the *word* of the Lord against it, he will not hear; being as hardly *Jer. 44. 16.* induced to think it no *truth*, which his own wit hath discovered, as were the Ephesians to think *u* there no Gods; *u* *Act. 17. 26.* which were made with hands; for his Idle Invention hath bereft him of sound *Judgment*, a seduced *heart* hath deceived him, that he cannot deliver his soul, nor say; *Is there not a lye in my* *Isa. 44. 29.* *right hand?*

20. So in his blind *devotion* he continueth, blessing himself in his *evil*, feigning that he is high in Gods Favour, and shall have *peace*, & although *x* *Deut. 20.* he walk in the wrest and obstinacy of 19, his own *bears*; and that *y* because he is *y* *Jer. 2. 35.* guiltless, surely Gods Wrath shall turn from him: for he *x* followeth no *x* *verse 23.* Idols, (whatsoever men say,) but he *a* swears, *the LORD liveth*; and will *a* *Jer. 5. 2.* shew by his works, the *b* zeal that he *b* *2 King. 10. 16.* hath for the Lord against Idolaters. He bringeth *c* his sacrifices and his tithes, *c* *Amos 4. 4.* offereth thanksgiving, proclaimeth free offerings; yea willing he is to please the Lord, though it cost him *d* thousands *d* *Micah 6. 7.* of Rammes, or ten thousand rivers of Oyl; and to give his First-born, the fruit of his Bo ty, for the Sin of his Soul: and though he burn Incense to *Baal*, yet will he come and stand before *e* *Jer. 7. 9, 10.*

word

C

God

Chap. 20 32 *An Arrow against Idolatry.*

God in the house whereupon his Name
is called, and say, *I am delivered*; he will
f Mic. 3. 10. *lean upon the Lord, and say, Is not
the LORD with me? No evil can come
2 Jer. 5. 12. upon me; neither shall the plague come
unto me, neither shall I see Sword nor
Famine.*

21. Finally, the Lord, to teach us how
fast this Sin cleaveth unto us, saith by
his Prophet of the Idolatry of Judah
b Jer. 17. 1. *(his own professant people,) b that it was
written with a pen of iron, and with the
point of a Diamond graven upon the ta-
ble of their heart; shewing that the in-
most affections are deeply and con-
tinually infected with this vice, and ad-
dicted unto it; from which, no kind of
persuasion, no earnest dehortation, nor
dreadful threatening will turn them. For
when Jerusalem had given themselves to
this iniquity, the Lord sent unto them
i Jer. 35. 15. all his servants the Prophets, rising up
early and sending them, saying; Return
now every Man from his evil way, and a-
mend your works, and go not after other
Gods to serve them, and ye shall dwell in the
Land which I have given unto you and to
your Fathers; k Ob do not this abomin-
able thing that I hate: but they would not
hear, nor incline their Ear, to turn
from their wickednesse, and to burn no
more incense unto other Gods. And now
are we come to the last Demonstration,
how*

how hardly this Sin is left, when once men have tasted the bitter Sweetness of the same. Which may be seen by the wilful and stiff persisting herein, notwithstanding all Judgments threatened, all punishments inflicted therefore. And hereof let *Israel* be our pattern.

21. After that they had forsaken the Lord, to follow their Idols, he (to reclaim them from their Iniquity) denounced, and brought upon them many heavy Judgments. King *Jeroboam* Son of *Nebat*, the Author of Sin to the people, was rebuked by a Prophet, heard the destruction of his Religion threatened; felt his own Arm miraculously Withered and recured; saw the Altar rent before his eyes: yet could he not perceive the impiety of his trespass. He had again another in Prophets Reproof, heard the horrible ruine of his house menaced, that his posterity should be swept away as dung, and eaten of Dogs and fowls of the Air; and by the death of his Son *Abijah*, was deterred, if it might have been, from proceeding in his Idolatry: but all this prevailed nothing. He lost in one battel that he fought with *Judah*, a five hundred thousand chosen men, and some of his Cities: and yet had no heart to return unto the LORD; till he was plagued of GOD and dyed. And the year after, *Nadab* his Son walking in his Fathers Sin, was murdered,

Chap. 2. §4 *An Arrow against Idolatry.*

murdered, and all *Jeroboams* house, (none left alive) destroyed, according to the word of the Lord.

9 *1 Kin.* 16.
1-4.

7 *1 Kin.* 16.
8-13.

5 *1 King.* 16.
15, 18, 19.

23. *Baasha*, whose hands had executed Gods wrath on *Jeroboams* house, yet had no grace to forsake his sin; no not though he were threatned for it by a Prophet, *q* to have like vengeance brought upon his own posterity, but continued in that Idolatry to his dying day: and *Elah* his son, in the second year of his reign, felt the reward of his Fathers sin, and of his own, *r* was killed by a conspiracy, and all that family rooted out, none left unto *Baasha*, either of his kinsfolks, or his friends. Neither yet would *Zimri*, who rooted out *Baashas* house be warned himself, but walked still in *Jeroboams* sin, wherefore *s* reigning but seven days, God hastened wrath upon his head, and he burned himself in his distress.

1 *1 King.* 6.
24, 25.

2 *1 Cor.* 28, 29.

2 *2 King.* 8.
11, 12.

24 All this notwithstanding the people of *Israel*, and Kings that succeeded, left not *Jeroboams* sins, but added more unto them, and did worse then he. And although wrath *was* increased upon the Nation, *t* by sword and by famine, that women *u* did eat their own children for hunger, and the Prophets did *x* weep to think of the plagues before they came upon them: yet could they not be perswaded to leave their Idolatry. The Lord

Lord gave them cleanness of *teeth*, and
 scarfeness of *bread* in all their Cities,
 y yet turned they not unto him. He
 with-held *rain* from them, and made
 them wander about to seek water to
 drink; z yet turned they not unto the
 Lord. He smote them with *blasting* and
meleu, and *hanker wormes* did consume
 their fruits; a yet turned they not unto
 the Lord. *Pestilence* he sent among them
 after the manner of *Egypt*, and killed
 their young men with the *sword*; b yet
 turned they not unto the Lord. He over-
 threw them, as *GOD* overthrew *Sod-*
dom and *Gomorrab*, and they were as a
firebrand pluckt out of the *burning*; c yet
 turned they not unto the Lord. And
 though the Lord d testified unto them
 by all the Prophets, and by all the Seers,
 saying; Turn from your evil wayes, and
 keep my Commandements: yet would they
 not hear, but followed *vanity*, and be-
 came vain in their Idolatry, till the
 Land did spue them out; as it had spued
 out the Heathens that dwelt before
 them, and they were e spoyled by the
Assirians, and carried captives among
 the Heathens, and Heathens Came and
 dwelt in their stead.

25. In like manner it fared with the
 Kingdom of *Judab*; many plagues did
 they feel for their *Idol Service*, and many
 more were threatned: yet would they

Chap. 36 An Arreaw against Idolatry.

not turn from this Iniquity. Presently
 f 2 Chron. 12. 1, upon Rehoboams Apostasie f they were
 2. 17c. set upon by the King of Egypt, their
 strong Cities taken; the treasures of the
 Lords house, and of the Kings, were lost,
 and the men themselves made g. servants
 to Shishak.

27. The Idolitrous Kings after, aug-
 mented his ang. wrath, but could not be
 brought to Amendment, Jeroboam lost
 b. Edom; had his house and children rob-
 bed, and carried away: by the Philistines
 and Arabians; and himself after two
 years sore sickness, & had his guts sell
 k vers. 19. out, and so dyed. Amaziah was l taken
 l 2 King. 14. 13, by the King of Israel, the wall of Jerusalem
 14. 17c. was broken, and the Temple robbed. A-
 chaz was sold into the hands of m the
 Kings of Aram and of Israel; and six
 score thousand valiant men of Judah were
 killed in one day, (n because they had for-
 saken the Lord God of their Fathers,)
 and two hundred thousand taken Pri-
 soners; besides oother miseries that came
 upon the Countrey. But these and o-
 ther plagues many which God laid upon
 them, till p the whole head was sick, and
 the whole heart heavy, from the sole of
 the foot unto the head, there was no-
 thing whole therein, but wounds and wel-
 ling and putrifying sores, the Land wasted;
 the Cities burnt with fire, and the daug-
 ter Sion remained like a Cottage in a Vine-
 yard:

m 2 Chron. 28: 9.
 n verse 6.

o vers. 17, 18, 19.
 p Isa. 1. 5, 6, 7.

yard; yet the more they were smitten,
 & the more they fell away; all labour was
 spent in vain upon them, the bells
 were burnt, the lead consumed in the
 fire, the Founder melted in vain, they were
 called reprobate Silver, because the Lord
 had Rejected them. For though he
 threatned *to make Jerusalem a heap, & Jer. 9. 11.*
 and a den of Dragons, and to make the
 Cities of Judah waste without an inhabi-
 tant, and sent unto them, saying, *Behold: Jer. 18. 11.*
 I prepare a Plague for you: and purpose a
 spring against you, turn you therefore every
 one from his evil way; *u yet they said des-*
 perately, surely we will walk after *u verse 12.*
 our own Imaginations, and do every
 Man after the speculations of his wicked
 heart.

27. Moreover, when God had brought
 upon them the desolation threatned, *x that x 2 Chron. 36.*
 Jerusalem was broken up by the Babylo-
 nians, the Temple burned, the people
 killed, and the rest carryed prisoners into
 Babel, some poor remnant only left to
 till the land, yet that remnant afterward
 fled into Egypt, both small and great; *x Jer. 43. 5, 6, 7.*
 and there committed Idolatry again
 with the works of their hands, burning *x Jer. 44. 3.*
 Incense unto other Gods in the Land
 of Egypt, that they might bring de-
 struction unto themselves, and be a curse;
 and a reproach among all Nations, of the
 earth.

Chap. 2. 138 An Arrow against Idolatry.

28 Behold in this mirror (whi-
 ever thou art that readest, (the readiness
 of all flesh to fall away from God; the
 pleasure that men take in their own
 vain inventions; and the difficulty to
 draw them from following after Satan,
 Behold the madness, and blindness, and
 astonishment of heart wherewith
 they are stricken that be given to Ido-
 lity; and how this gangrene did spread
 the whole body over, in the Church of
 Israel; whose History is left written for
 example and warning to us, who all
 are subject to fall into like sin, are
 liable to like Plagues, and of like ob-
 stinacie in evil. For though GOD have
 scourged Christendom with fire, and
 smock, and brimstone, *b* out of the Horses
 mouths and Horse-men, conducted by
 the Angels of destruction: yet the rem-
 nant of men not killed by these plagues,
 have not repented of the works of their
 hands, that they should not worship
 Devils, and Idols of gold and silver,
 and of brass, and of stone, and of wood,
 which neither can see, neither hear,
 nor go; men have blasphemed the
 GOD of Heaven, for their pains and
 for their sores, and repented not of their
 works. All the world wond'reth and
 followeth after the Beast, admirerh
 the glory and magnificence of the
 Whore, and without Gods special
 Grace,

b Rev. 9. 17.

c verse 20.

d Re. 16. 11.

e Rev. 13. 3.

f Revel. 17.

Grace, none can keep himself from her,
 for she sitteth ^g in the high places of ^g Prov. 9. 14,
 the City, calling them that pass by the ¹⁵.
 way; and her lips ^b drop the honey- ^b Prov. 5. 3.
 comb liquor, and her mouth is softer
 then Oyl; though her end be bitter as
 Wormwood. and sharp as a two-edged
 sword. She taketh her fair Jewels of
 Gods gold and silver; the holy Scripture; ^{Exe. 16. 17,}
 and treasures therein; and with them she ^{18.}
 maketh her Images and Hieresies; and
 covereth them with broydered garments,
 as wrought by Gods own Spirit; and
 setteth his oyl and perfume before them.
 She ^k washeth her self, as if she were ^k Exe. 23. 40,
 clean from all iniquity; and painteth ^{41.}
 her eyes, as if she had the very visage
 of true Faith; and decketh her with or-
 naments; as wanting no gifts of Know-
 ledge, or utterance, or other furniture of
 the Spirit; and she sitteth upon a costly
 bed, as being seated and constituted in
 the best perfection. Her table is furnished
 with Gods incense and oyl; for the Word,
 Prayer, and Sacraments, are the diet
 of devotion wherewith she feedeth her
 lo'es; and a Voice of a multitude being ¹ verse 42.
 at ease, is with her; for many fools
 follow her, because of her worldly
 prosperity, she allureth and entertaineth
 all comers. Thus with ^m her great craft
 she catcheth men to vie'd and selleth ^m Prov. 7. 21.
 down many wounded; ⁿ great is the ⁿ verse 26.
 number

p Eccles. 7. 28.

number of all that are killed by her; for her heart is *of nets and snares*, and her hands bands; he that is good before God shall be delivered from her, but the Sinner shall be taken by her.

CHAP. III.

Of Jeroboams Idolatry that infected Israel; and of the pretences that he might make for his Sin.

THat the allurements of this whore Idolatry, with her deceits and snares, may be further manifested, and people be warned to avoid her destruction: I will yet prosecute this argument against her, to uncover her skirts and disclose her Iniquity; hunting her steps, as they are traced in the Scriptures, and left to be seen as a perpetual type in Israel.

2. The Common-wealth of Israel did never enjoy such peace and happiness, as in the days of Solomon Son of David, who reigned forty years. Him p the Lord loved (whereupon he was named p 2 Sam. 12. 24, 25. *Jedidiah*) and chose q him from among many Sons, to sit upon the Throne of the Kingdom of the Lord over Israel, and r to build his House and Courts, and

p 2 Sam. 12. 24, 25.

q 1 Chron. 28. 5.

p verse 6.

and to be his Son; and he would be his Father. He gave unto him Wisdom and knowledge, and riches and treasures and honour, so as there was no King like him before or after. But Solomon loved many strange women, who withdrew him from the love of God, that he followed the Abominations and Idolatries of the Heathen. Then God was angry because he had turned his heart from him, who had appeared unto him twice, and given him a charge concerning this thing, that he should not follow other Gods, but he kept not that which the Lord had commanded him. Therefore God sent the Kingdom from him, and gave it to his servant *Jeroboam* Son of *Nebat*, a man of the Tribe of *Ephraim*; with this certification, that if he would hearken to all that God commanded him, and walk in his ways, and do the right in his Eyes, he would be with him, and build him a sure House, and give *Israel* unto him. Now when *Solomon* was dead, all this came to pass; for *Rehoboam* his Son, lost the most part of his Realm, and ten Tribes declined after *Jeroboam*, and chose him their King.

3. But he (though otherwise a man wise and politick,) wanting heavenly Wisdom, relied not in Faith on the promise of GOD, but went and consulted with flesh and blood, how he might

2 Chron. 1. 12.

1 Kin. 11. 1, 4.

verse 5.

verse 9. 10.

verse 11.

verse 26. 29.

verse 38.

1 Kin. 12.

Chap. 3. 42 *An Arrow against Idolatry.*

2^d King. 12.
26. &c.

might confirm the Kingdom to himself. And thinking e in his heart, that if the people should (as they were wont) go up to *Jerusalem* to worship GOD there; their Hearts would turn from him to *Solomons* Son, who reigned in that place, and so they would kill him. Being fraught with this fear, and void of faith; he thought to prevent these evils, by setting up a place of Gods publick Worship, in his own dominions. And knowing that the people would not easily be drawn to a new Religion, he retained a shew still of the old, not altering any article of the Faith, nor yet many of the external Rites; but as in *Jerusalem* there was a Temple, and Altar, and other outward Signs of Gods habitation with his Church; so would *Jeroboam* in *Israel*, make Temples, and Altars, and figures of Gods presence, that his people might serve him there. Then d made he two Calves or Oxen of Gold, and set one at *Bethel*, another at *Dan*, with houses and Altars, and other like furniture, and said to the people, f It is too much for you to go up to *Jerusalem*, behold thy Gods (O *Israel*,) which brought thee up out of the Land of *Egypt*.

2^d King. 12.
28. &c.

f verse 28.

4 The changes and corruptions which he brought into Gods Worship, were chiefly these. First of the place, which God

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An Arrow against Idolatry. 43 Chap. 3.

God had *f* chosen to be at *Jerusalem*: *f* 2 Chron. 7.
but *Jeroboam* would have *g* at *Dan*, and 16.
Bethel. Secondly, of the signs or testi- *g* 1 King. 12.
monies of the divine presence; which at 29.
Jerusalem was by Gods own Ordinance,
* the ark of the Covenant, with the glo- * *Exod.* 25.
rious Golden Cherubims whereon he 10-22.
sate, and from which his voice had been *Nam.* 7. 89.
heard, but at *Bethel* and *Dan*, by *Jeroboam* *Psalms* 80. 1.
his device, *b* were *Bullocks* or *Calves* *b* 1 King. 12.
of *g* 11. Thirdly, of the time, for the feast 28.
of *Tabernacles* appointed of *GOD* *i* 10 *Lev.* 23. 34.
be kept the 15th day of the seventh
Month. *Jeroboam* put off until *k* the 15 *k* 1 King. 12.
day of the eighth Month. Fourthly, 32.
of the persons administering the holy things,
which by Gods Authority *l* were *Aarons* *l* *Numb.* 18. 1,
Sons, and their brethren the *Levites*: 7.
but by *Jeroboams* dispensation, *m* were *Deut.* 10. 8.
of other parts, and lowest of the people. *m* 1 King. 12.
These things being consulted of, and 31.
agreed upon by the King and State, the *verse* 30.
people of *Israel* yielded unto, and practi-
sed accordingly, shewing their prompt
obedience and devotion in going *n* *verse* 30.
because of the one, even to *Dan*, a City in
the utmost part of all the Land. Thus
sinned *Jeroboam*, and made *Israel* to sin
and it turned to sin unto his house, *o* 1 King. 13.
even to root it out and destroy it from 34.
the face of the earth.

5. Against this innovation, there were
some that presently rose up, refusing to
follow

Chap. 3. 44 *An Arrow against Idolatry.*

p *Deut.* 33. 10.

q 2 *Chro.* 11. 12.

r *verse* 14.

s 2 *Chron.* 13. 9.

t 2 *Chro.* 11. 16.

8. of 12.

u 2 *Chro.* 12. 13.

x *verse* 8.

y 1 *King.* 13. 1, 2.

etc.

z 1 *King.* 14.

follow the Religion of the King; especially the Priests and Levites, (according to the charge they had p to teach Jacob Gods judgments, and Israel his Law,) q resisted the superstition, and put the people in mind of their duty; which Jeroboam perceiving, r put them from their office, and t drove them out of his Realm. Some also there were of: all the Tribes of Israel, that hearkning to the wholesome doctrine of their Ministers, and following their good example, left their own Country; and resorted to Jerusalem, so strengthening the Kingdom of Judah. Thus was there a controversy among the people, about these (the Kings) Ceremonies; some counting them novelties, and prophane superstition, others (and they the many,) esteeming them laudable, and well-fitting their State. But the men of Judah reproached them for this, having u forsaken God, and made x them golden Calves for Gods, and done many like abominations. The Lord also used other meanes to draw the King and people to Repentance, by the admonition y of a Prophet, confirmed by miracle; by striking dead Jeroboams Arm, and healing it again; and by z taking away his beloved Son Abijah. These things, though they could not but trouble both King and people, yet could they not prevail to bring them to

to Repentance; for Jeroboam had many things to say for himself, and much could he colour his new-coin'd Religion, answering the objections that were made against them, by this or the like Apology.

6. I See my course, (O men of Israel,) to be much suspected, if not wholly mistak'd of many; some thinking my Ceremonies, to favour too rankly of Heathen Superstition; some charging me plainly with flat apostasie and forsaking of God. But how far off I am from all such Impiety I know even it please men to mistake my meaning, and pervert my Actions.) I hope to manifest unto all indifferent persons. Chiefly such that I have neither spoken nor done against any Article of the Ancient Faith, nor changed any fundamental ordinance of Religion, given us by Moses but Worship with reverence the God of my fathers, and love him (as I am taught) with all my heart, and with all my Soul, cleaving unto him alone who is my life, and the length of my days. Other Gods of the Nations I utterly abhor; with all their impure Rites and Services; and if any shall now or hereafter decline to such abomination, I trust we shall show the zeal we have for the Lord our God, against all their impiety. The citation that I have made, is in matters of circumstance, things

Deut. 6. 4, 5
or 30, 29.

Leviticus, 18. 28, 29.

Chap. 3. 45 *An Arrow against Idolatry.*

things meerly ceremonial, whereof there is no express, certain or permanent Law given us of God, and which are variable, as time, place and person give occasion; and such as good Kings have changed before me, and have been blameless.

7. And first for the place where God is to be worshipped, which many now would have at *Jerusalem* only, I find the practice of our Patriarch *Abraham*, and the Fathers following, to be far otherwise. They sacrificed to God, as occasion was offered, in every place they came in *c Shechem*, and in this *d Bethel*, in the plain *e* of *Manro*, and in *f Beer-sheba*: so this superstition of tying GOD to one place was not hatched in their dayes. After this, when our Fathers came out of *Egypt*, they *g* offered sacrifices in the Wilderness, and being come into this Land, in how sundry places of it have they served God? At *b Shiloh* the Tabernacle and Ark was many dayes, and all *Israel* sacrificed there. Again at *i Kirjath-jearim* the Ark had abiding twenty years, and their men fought the Lord: and after that in *k* other places many. But when *David* was King, he removed the Ark, *l* to *Jerusalem*, and the Tabernacle which *Moses* had made, he left in a high place *m* at *Gibon*; and thus were there two places

c Gen. 12. 7.
8.

d Gen. 35. 7.

e Gen. 13.
18.

f Gen. 26. 25.

g Exod. 24. 5.

h 1 Sam. 1. 3,
8c.

i 1 Sam. 7. 1,
2.

k 1 Sam. 21. 1,
6; 8c.

l 2 Sam. 6. 12;
8c.

m 1 Chro. 21.
29;

of

of publick worship at one time; and Solomon sacrificed *o* in them both. And *o* 1 King. 3. 2
shall we now grow so *superstitious*, as to *4. 15.*
bind God to any one place. Nay, this
is all the Lords land, and his eyes are in
every part of the same: and it is not so
material where we do worship, as
whom we do worship, and with what af-
fection; for our God is near in all times
and places, to all that call upon him in
truth.

8. But it will be said, that *Jerusalem* is
the place which God hath chosen; pro-
mising unto *Solomon* *p* to put his name in *p* 1 King. 9. 3.
the Temple there for ever; and that his
eyes and heart should be there *perpetually*.
I answer, the Promise and Covenant
was conditional, if Gods *q* Statutes and *q* verse 4.
Judgments were observed: for if they
should turn away, and *r* serve other *r* verse 6.
Gods, God said, *s* he would cast out of *s* verse 7, 8.
his sight, that house which he had hal-
lowed for his Name, and it should be
an astonishment and hissing to all that
pass thereby. And for we not how *So-*
lomon forfeited his bond? His Wives
t turned his heart after other Gods: he
followed *u* *Asheroth* and *Milcom*, *Ch-*
emosh, and *Molech*, and other abominati-
ons of the Gentiles, and *x* built them
high places: for which his wickedness
God was angry, and hath rent his King-
dom from his son, and gave it to me.

D Look

Chap. 3. 48 An Arrow against Idolatry.

71 Sam. 4.
Psal. 78. 60. 79.
2 Jer. 7. 12. 14.

2 Kin. 9. 3. 1.

2 Chron. 3. 1.
Gen. 22. 2.

Gen. 28. 12.

Look to GODS place which was in *Shiloh*, where he set his name at the beginning; and see what he did to it for the iniquity of *Israel*: even so will the Lord do to that house in *Jerusalem* whereupon his name is called, wherein also they trust. Example see in the rent of the Kingdom; for at the same time when the promise was made to dwell in that house for ever, God promised also to stablish that throne of *Solomons* for ever: howbeit already the throne is thrown down, & most of the Realm committed to me. as is the one, doubtlesse so is the other; no sanctity remaineth in the place so polluted with Idolatry: the holinesse is gone.

9. And now that this *Bethel* where I build a house to our God, is the place which he hath chosen to dwell therein, we may boldly say; for it is most renowned, the chief and super-eminent place in the Land. They boast in *Jerusalem*, how their Temple standeth upon Mount *b Morijah*, where *Abraham* our Father *c* offered his son *Isaac* (a type of the *Messiah*) for a sacrifice to God: we also can glory, how *Jacob* our Patriarch saw in this our place, a *d* Ladder that reached from earth to heaven, by which the Angels of God went up and down; a type also doubtlesse of our *Messiah* to come, by whom, as by a Ladder we shall get

get up to heaven, whom *e* all the Angels *e* Psal. 97. 7.
 of God shall worship when he cometh,
 and shall be seen to ascend and descend
 upon him. Here God appeared to our
 Father *Jacob*, *f*promising him the Land,
 and Heir to possess it: He then ac- *f* Gen. 28. 13, 14.
 knowledged how *g* the Lord was in this
 reverend place, that it was no other but *g* verse 16, 17.
 the house of God, and the very gate of
 heaven; and thereupon gave it a new
 name, *Bethel*, Gods house; whereas at first
 it was *h* called *Luz*; yea *Jacob* vowed *h* verse 19.
 that at his safe return, the stone which
 here he had set up for a Pillar, *i* should *i* verse 22.
 be Gods house. And this his devotion was
 approved of God, who expressly com- *h* Gen. 35. 2.
 manded him *k* to dwell in *Bethel*, and
 make him an Altar here; which he per-
 forming, God graciously accepted, and
 appeared again with new promises in
 this place, whereupon the Name was
 again confirmed to be GODS House *l* ver. 13, 14, 15.
 or *l* *Bethel*. Thus having so venerable
 antiquity on our side; can any man doubt
 but it is more safe to worship here at
Bethel, a place sanctified of old, and so
 long continuing; then at *Sion*, of late
 so foully polluted by *Solomons* gross
 Idolatry.

10. And methinks the remembrance
 of that late impiety, should keep men
 from doting so on that place; for it is
 much to be feared *Reboboam* will set up

Chap. 3. 50 *An Arrow against Idolatry.*

ere long his Fathers Religion, who followed strange Gods; seeing he walketh already in his evil way of oppressing the people, and *m* could not be brought to ease them at all of any tax or burthen, wherewith his Father loaded them. As he followeth his Father in sinning against the people, so is he like to do in sinning against GOD. For lo the high places which *Solomon* builded for *Asteroth* and *Chemosh* and *Milcom*, the Idols of the Heathen, *n* are left standing still, even before *Jerusalem*, and on the right hand of the Mount of corruption, and are like there to continue. Which wherefore is it, but for a snare to the people, that they may fall again to the former sin?

m 1 Kings 12.
3, 4, 13, 14.

n 2 Kings 23.
13.

11. I now being King, doe hold it my duty to keep all my Subjects from such danger of Idolatry; and to look that the true God be served in my Kingdom, lest men either grow profane or turn unto vanities. For to go to *Jerusalem* it may prove perilous; sure it is *o* overmuch for the people that dwell a farr off, and seemeth to me altogether unreasonable. For may and ought not every Prince and people to serve God in their own Country? Was there any before me, that might not do it; and am I more in bondage, than all? Besides, who knoweth not the grudge that *Reboboam* hath against us, whom of late

o 1 K. 12. 2, 8.

An Arrow against Idolatry. 51 Chap. 3.

late p he would have warred with, if p 2 Chron. 11.
 God had not stayed him? Why, he coun- 1, 4.
 ted me and my people q rebels; and if he q 2 Chron. 13. 6.
 can get me within his dominion, he will
 surely cut off my head, and the heads of
 many more. And doth God, (who r de- r Hosea 6. 6.
fireth mercy rather than sacrifice) require
 of men thus for to run upon the sword's
 point, and indanger their lives without
 cause, and onely for a circumstance of
 place? I am not so weak of judgment,
 as to think it; neither will I be so un-
 wise as to hearken to those Levites, who
 kindle the fire of contention among my
 Subjects, and teach that we all must go
 up to *Jerusalem*, or else we may offer no
 sacrifice to God. Believe them that list;
 I have otherwise learned the truth of
 the Law; and trust we shall so serve the
 Lord at home, as will please him well
 enough.

12. For the worship that here we per-
 form unto GOD, is (for the substance)
 the same that himself commanded by
Moses. We serve the same GOD s that s 1 Kings 12. 1.
 brought us up out of the Land of *Egypt*;
 and this is s the first and great Com- t Exo. 20. 2, 3.
 mandment on which all other do de-
 pend; the keeping whereof, u hath. the u Psalm 81. 8, 9.
 promise of reward. We offer the sacrifices 10:
 of *beeves and sheep*, we burn incense, pay
 first fruits and tithes of all we possess;
 we observe all the ordinances that our

Chap. 3. 52 *An Arrow against Idolatry.*

Fathers have kept since the World began, and GOD hath confirmed in his written Law for ever. We hold the main Article of our *Messiah* to come, and of Redemption from our sins by him; by which Faith our ancestors have pleased GOD; and unto this he leadeth us in his Law. In this Faith offer we according to the Law, *x* bullocks for attonement and forgiveness of our sins; a shadow unto us of our *Messiah*, who shall be led as an Ox to the slaughter, and purge our iniquity by his blood. In testimony of this true and Catholick Faith, I have made these Bullocks *y* of Gold (similitudes of the greatest sacrifices.) as representations of that our true sacrifice, the promised Saviour whom we expect.

13. If here it be said, we do against GOD, in making these golden figures; because he forbiddeth *z* graven images to be made: the Answer is easie, Gods meaning is not to forbid all images simply, but only Idols that have divine Worship done unto them. Such as was that *Calf*, which our Fathers *a* made in the Wilderness: for they *b* worshiped the molten Image it self (not GOD by the image) but made them *c* Gods of gold; which was against the expresse *d* words of the Law; yea, they were so gross, as they turned him *e* their Glory into the similitude of a Bullock that eateth grass; and

x Lev. 4. 4. 13,
14. - 20.

y 2 Kin. 12. 28.

z Exod. 20.

a Exod. 32.
b Psal. 106. 19.

c Exod. 32. 31.
d Exod. 20. 23.

e Psal. 106. 20.

and *f* forgot God their Saviour, which *f* *verse 21.*
had done great things in *Egypt* for
them. But God forbid, and far be it
from us (good people) that we should
thus do. We worship not the Images
of our Bullocks here, any more then
we Worshiped the images of the Cheru-
bims, and other resemblances, in *Solo-
mons* Temple; but we Worship God,
and him alone do we serve, even *g* the *82 King. 12. 28.*
God that brought us out of *Egypt*,
not any other.

14. Yet some are so hardly prejudiced
against me, as they spare not to say, I
h have made you these golden Calves for *h 2 chro. 13. 28.*
Gods, and think that I give the honour
to them, that is due to the eternal and
blessed God himself; because (forsooth)
Isaid; Behold thy Gods O *Israel*. But were
I so minded, I should be indeed more *11 King. 12. 28.*
brutish than a Calf my self. What,
should I deny the Creator of the World;
the God of all our Fathers; the wonders
wrought for us in *Egypt*, and other
places; and turn to these Images which
are made with mens hands, and think
them very Gods? Far be such a gross
conceit from every true *Israelite*. Nay,
if I should have attempted any such
thing, would you not have stoned me?
And as for my speech in calling them Gods,
who is there so simple that knows it not
to be figurative, and very familiar to every

Chap. 3. §4 An Arrow against Idolatry.

k Gen. 22.

14.

l Gen. 35. 7.

m Exod. 17.

15.

n 1 Sam. 4.

21.

o Ps. 78. 61.

p Psal. 24. 7.

q 1 Sam. 6. 2.

r Ex. 12. 11.

mans ears? I am not the first that thus hath spoken, our Fathers before me used often such phrases. When the Angel of God appeared unto Abraham, he called the place k *Jehovah-jireth*, that is, *The Lord seeth*. Jacob built an Altar, and called the place l *The God of Bethel*: Moses himself made an Altar in the Desert, and named it m *Jehovah Nissi*, that is, *The Lord my Banner*. Yet none of us, I trow do think that they esteemed these places or altars to be properly Gods. The Ark is called n *The glory of Israel*; o *The strength of God*; The p *King of glory*; and (what can be said more) *The q holy Lord God*. The Lamb is called, r *The Lords Passover*; and many such like Sacramental speeches, have we and our ancestors been accustomed unto. What if I should call the Pascal Lamb, our *Messiah*; because it is a type of him: or the Manna which our Fathers did eat, and water which they drank out of the Rock, the body and blood of our *Messiah*: should I for this be suspected of Idolatry? My enemies might be ashamed thus to cavel, and caluminate my honest actions, who have made these visible signs, for to serve the true GOD by; and to be but as testimonies of his presence here.

15. And that this is lawful, the Law it self will shew: which intendeth not the

the prohibition of all Images, but the abuse of them as Idols; for so it is written, *f Thou shalt not bow down to them, nor serve them*, whereby God explaineth his mind, which is, that we should make no *graven image* for to worship them; but to worship God by them, where is that forbidden? Nay, the contrary is evident; for have we not worshiped GOD in *Jerusalem*, and other places, by Images? What are the *golden winged Cherubims* *Exod. 25.18.* upon the Ark, but images, by which both we and our Fathers have honoured GOD. And if any object that these were made by *Moses* at Gods command; but none else may be made by any other: let him look into *Solomons Temple* builded but the other day, and there he shall find *u* two new *Cherubims* of great and high stature, whose wings reach from one end of the *holy place* to another; and besides these, all the *x* walls of the Temple are full of such figures. Perhaps some will say, it is tollerable to have the shape of *Cherubims*, as being figures of *y* Angels; but any other forms, especially of beasts, is utterly unlawful. Well, however the Law forbiddeth to make the likeness of *z* things in heaven, as of things in earth, and so the Angels may no more be pourtrahed then beasts or birds: yet to take away scruple, I refer you to *Solomons* *a* twelve Oxen, or Bulls *1 Kin. 7.25.*

f Exa. 20. 5.

Exod. 25.18.

u 1 Kin. 6.23.

x ver. 29.

y Gen. 3. 24.

z Ex. 20. 4.

a 1 Kin. 7.25.

b 1 *Kin.* 7. 29.

c 2 *Chron.* 4. 6.

d 2 *Chron.* 13. 9.

e 1 *Kin.* 12. 32.

f *Lev.* 23. 39.

of brass, which bear up that molten sea, which standeth at the door of the Temple for the Priests to wash in: also to the *b* Lions, Bulls, and Cherubims wrought upon the ten brazen bases of the Cauldrons, wherein the Work of the burnt-offerings *c* is washed and cleansed every day. If *Solomon* in his Temple might make Bulls of brass, is it a sin for me to make such of Gold? Tush, these are but the Cavils of these Puritan Priests and Levites, that of a stomach and refractory mind will not be conformable to my ceremonies; whom therefore I mean *d* to drive out of my Countrey, that they trouble my people no more.

16. Yet will I do my best, to satisfie them ere they go, in whatsoever they can say against me. To proceed therefore to the time, (another circumstance which they object, for want of more weighty matter;) they think it much that I have prorogued the feast of Tabernacles, until the *e* 15 day of the 8th month; because it is appointed by *Moses* to be kept *f* the 15th day of the 7th month. Herein they still do but strain at a gnat; for so the thing it self be observed, what skilleth it for the change of the month? The feasts were made for men, not men for the feasts; and if we keep them in any meet and commodious time, it pleaseth God well enough; which I will

will further shew by the Law it self. When our Fathers came out of *Egypt*, they kept by Gods Commandment the *Paschal feast* upon *g* the 14th day of the month; and this was enacted to be an ordinance *b* for ever. After it fell out when a Passover *i* was kept in the Wilderness, that certain men *k* defiled by a dead man, could not keep it by reason of their uncleanness, and came unto *Moses* to know what they should do. He could not tell, *l* till he asked the LORD. Then God spake and said, *m* if any of you, or your posterity, be unclean, or be in a journey, let him keep the *Pascha* in the 14 day of the second month. Behold here how God explaineth his own Law, shewing that he respecteth not the month, as though there were any holiness in it; but if the feast were kept, though a month after, (upon just occasion,) it should be acceptable: Forasmuch then as we have so pregnant an example of occasional changing the time, without any sin: methinks these men are too too precise; that condemn me, who upon just occasion, and advice with others, have deferred this feast, a month longer then ordinary.

17. It may be these men, make question of my authority, and think me not the lawful supream Governour, under God of the Church; or that my primacy

g Ex. 12. 6.

b verse 24.

i Num. 9. 1. - 5.

k verse 6, 7.

l verse 8.

m ver. 10, &c.

n 1 Kin. 11.

19, &c. =

o 1 Kin. 29. 20.

p 1 Sam. 12. 28.

q 1 Kin. 11. 31

macy bears me not out to alter ceremonies or circumstances in Religion: but this I can sufficiently clear. For I have my Kingly office from God the King of Kings; *n* he appointed me hereunto by his Prophet, and chose me *o* by his people. I am not inferiour to any Prince that hath been before me. What tho' I be not born of Kingly blood? neither was *David*. And what though *Solomon* and *Rehoboam* his Son, were possessed of the Crown before me? So was *Saul* and *Ishboseth* his Son possessed of it before King *David*. But God for *Sauls* Sin, *p* gave the Kingdom to *David* his Servant, and no man doubteth of his lawful Title: GOD for *Solomons* Sin, *q* hath given this Kingdom to me his Servant, and my title is just. Neither go I beyond my line; I am content with my ten Tribes, let *Rehoboam* have the rest. Now being your lawful Prince, O *Israel*, it lyeth me upon to see the Church ordered, as well as the Common-wealth; to make Laws (not contrary to the Laws of GOD) for the hel and peaceable Government of you, to take heed that you fall not to *Solomons* Idolatry, or follow other Gods. Things substantial and fundamental, I will in no wise change: circumstances of things, and ceremonies, I may freely change, for they are not permanent or perpetual.

18. And

18. And herein I can assure my self
and others, by example of *David* the
beloved of God, & commended to me *1 Kin. 11. 34;*
for his holy walking and upright admini- 38.
stration. He ordered many things in the
service of God, otherwise then he had
expres Warrant for, in the written Law,
He removed the Ark, from *Kirjath- 1 Chron. 13.*
jearim to *Jerusalem*. He appointed & in- 15.
struments of Musick, and vials, and harps, & *1 Chron. 16.*
Ec. whereof there is no mention in *Mo- 4. 5. Ec.*
ses Law. He distributed the *Levites* in- *1 Chron. 23.*
to their Orders and Offices, making some & 25.
fingers, some porters, some assistants to
the Priests: yea, and x the sacrifices he x *1 Chron: 24.*
set in 24 *Classes*, or courses; and where
shall we find these things warranted in
the Law? If *David* then, our worthy Pre-
decessor, did thus order the Church, and
alter the Ceremonies, by his regal autho-
rity: may not I, which have equal
power in my dominions, do the like? *2 Chron. 24. 5.*
And *Solomon* his Son, before he fell
from the true God to Idols, did many
things otherwise then is written in *Mo-*
ses; and God did allow them. In his fa-
mous Temple he had 7 ten golden *2 Chron. 4.*
Candlesticks, and ten Tables; whereas 7, 8.
God by *Moses*, ordained of each 2 but
one. Instead of the laver that *Moses* made *Exo. 25. 35.*
to wash in, *Solomon* made 2 ten Catidrons *2 Chron. 4. 6.*
besides that other vessel, which for the
hugeness of it, is called b a sea, with many b *verse 2.*
other

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c Deut 4. 2.

other differences, which who so compareth his works with *Moses* writings may easily perceive. These Priests of *Levi* are much to be pittied; that urge so the letter of the Law, which I think they understand not. They say it is written, *c Te shall put nothing to the word that I command you, nor take ought therefrom*; but they mind not how this intendeth matters of Faith, and Doctrines fundamental, which I willingly grant may in no wise be corrupted: but ceremonies are variable, and circumstances may be changed upon every just occasion, as before I have proved; and the practice of my godly predecessors doth approve. Accordingly mean I to retain my liberty, and maintain my prerogative royal.

2 Chro. 13. 9.

19. It resteth to be scanned how we shall do for Ministers, if the Priests of *Levi* be put away. And for this I am reproached as violating the Law, whereas necessity constraineth me to take other order. I know that *Aaron's* sons are appointed by Law to do the Priests office: but the power is in the Church, of whom they had their authority, and might still administer if they were not so scrupulous. It is then their own fault that they are deposed; and be it upon them: for we will serve God as did our Fathers, before these *Aaronites* injoyed the Priesthood.

hood. I find that of old, the Patriarchs
e Abraham, Isaac and Jacob, offered sa- Gen. ix. 8.
crifices themselves, even then when *Melchizedek* the *f* Priest of the most high God Gen. 13. 4, 18.
lived in the Land. I find again how *Moses* did send *g* young men of the children of *Israel* to offer burnt offerings and peace of- f Gen. 14. 18, 19.
frings to the Lord. However therefore Exod. 24. 34
for order sake, this work was committed
to the sons of *Aaron*, yet hold I it not to
be of necessity to salvation, or of the essence
and being of a true sacrifice, that an *Aa-*
ronite must offer it. But seeing all the
Lords people are holy, yea, a *h* kingdom of *b* Exod. 19. 6.
Priests; as the Lord calleth them in his
Law: they may (no doubt) being duly
sanctified and *consecrate* thereto, offer ac-
ceptable sacrifices unto God. And hereof
will I have care, that none shall admini-
ster; but such as *consecrate*; but I will 1 King. 12. 13.
not debarr *k* any, be he of what Tribe
soever, if he be fit otherwise. As for 1 King. 13. 33.
these refractory Ministers, the *Lvites*, I
will revenge me of them, for they are the
troublers of the State, the *boutefeus* that
set on fire all the Countrey. For lo how
many people *l* of all the Tribes of *Israel*, 2 Chron. 11. 16, 17.
are ready to leave the Land, and run to
Reboboam in *Jerusalem*. These men are the
cause of all this stir, and faction: their do-
ctrine impeacheth my *supremacy*, and di-
sturbeth the peace of the Church, Where-
fore as *Solomon* *m* cast out *Abiathar* from 1 King. 22. 7.
being

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being Priest unto the Lord, because his hand was with *Adonijah*: I also by like
n 2 Chron. 11. right, *n* will cast out these Priests of
 14. *Levi*, whose hands are with my enemy *Reboboam*. So rest and peace shall be unto my self, and to my people.

20. Yet a few Words more of the events that are happened; which in their simplicity many do mistake and abuse against me. The Prophet *o* that came out of *Judah* to *Bethel*, and gave there a sign, made some for to think, I had sinned indeed. My self, I confess, was somewhat moved when I felt *p* my arm Withered: but seriously weighing things after, as they were, I stayed my thoughts. For first, he came but as any false Prophet, (if God so permit,) may come at all times; I mean, with Sign and Wonder, but without Word of truth, to convince the Conscience. He *q* cried against the Altar: but shewed no Law of the Lord to condemn it. He threatened destruction, but who knows when the day shall come? for no time was set down; that men may be held with continual expectation. I find in the Law, that a *r* Prophet may arise, giving a sign or wonder, which shall come to pass; and yet his doctrine may be abominable, and GOD thereby *s* proveth the hearts of his people. The Inchanters of *Egypt* could also do miracles even like

p ver. 4.

q verse 2.

r Deut. 13. 1, 2, &c.

s vers. 4.

t Exod. 7. 11, 12, 13.

like

like unto *Moses*: yet were they no Ministers of the Lord. What then though this falser had power to do great things, and thereupon was hired by the King of *Judah* to come preach against me, and seduce my people: no wise man will rest on counterfeit miracles. but will settle his heart on the Law of God: which that Prophet could not convince me with: all (for then I had yielded,) but sought to get credit by abusing that power, which God did permit him to have for my tryal. The abuse of Gods Name cannot go long unpunished, for it is a great sin: neither scaped this Prophet due vengeance for his crime; but as he went homeward, he was slain by a Lyon. Well worthy end; for such as dissemble the message of the most High. However therefore some think of this matter, I am not perswaded he was a man of God, that came to so fearful a death.

1 Kin. 13. 24.

21. But the Death & of mine own Son *Abijah*, sat nearer me, and made me look narrowly into mine actions, till I found indeed whereof to resolve. I sent mine own wife *y* to *Abijah* the Prophet for counsel about him: but the cholerick old man & would not suffer her to speak, but breaking out into heat and menaces, gave her an answer before she asked. It is easie to see his partial affection; he leanieth towards *Judah*, and

1 Kin. 14.

verse 2.

verse 6.

speaketh

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speaketh with bitterness against me, that
 never did him hurt. And were it indeed
 that I had offended, my fault might be
 shewed me in love and meekness: which
 would better beseech the Prophets of
 God, then this their distempered car-
 riage. And what was the cause, why he
 did so threaten me? even the common
 calumny that the Jews do give out,
 for he said, *I had made me other Gods*:
 but how false this is I have shewed be-
 fore; and it became not his gray head
 to believe such reports, and condemn
 me unheard: I have not forsaken the
 Lord my God, but the thing is mistaken
 by the *b* blind Prophet, who discerneth
 no better my actions, then he can do
 colours. My Son is dead and gone, for his
 day was come: if he were cut off before
 the time, it was, rather for his vice then
 for his virtue. The Prophet said there
 was *a* some goodness found in my Son, to-
 wards the Lord God of Israel; & therefore
 he must die. But doth the Lord use so
 to reward them that are good before
 him? It is said in the Scripture of wick-
 ed men, that *they shall not live out half*
their days: yet now this young mans death
 is brought as an argument to prove he
 was godly. *Abijah* I perceive, is too old to
 see a Scour any longer; else could he not
 have been so much overseen in this new
 doctrine, Gods Law, & biddeth children to
 honour

a vers. 9.

b vers. 4.

c vers. 13.

d Psal. 53. 23.

e 1 Sam. 9. 9.

f Exod. 20.

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honour their parents that their days may be long in the land: but this my Child had his days shortned doubtless for disobedience. My other Sons & consented to that which I did about Religion; and they live and prosper: he only would be more precise then his brethren, and his honour is laid in the dust. Thus he I in my house the proverb fulfilled, *The fear of the Lord increaseth the days: but the years of the wicked shall be diminished.* For which I lament, through fatherly affection, but am nothing moved to leave my Religion; nay rather these judgments confirm me therein, for I see how they that speak against it are cut off. Yes, God himself hath been my Protector, and with-held *by his Prophet*, my enemies of *Judah* from fighting against me. On him will I lean, and trust in his Name, being fully resolved not to alter my course, but I and my people to continue as we are, until we lye down in peace.

g 1 Chron. 11. 13.

b Prov. 10. 7.

2 Chron. 11. 2, 3, 4.

CHAP.

CHAP. IV.

A Conviction of Jeroboams impiety.

THese and the like pretences many, *Jeroboam* could alledge for to justifie his cause; where- in was onely shew; but no weight of truth. Yet such is mans corruption, as he will admit of any colour, rather than leave the sin that he affecteth; and being in high transgression of the Law, will bear himself upon the Law, as if it made for him in his iniquity. But as *David* prayed GOD, that he would & not incline his heart towards evil, to let himself to pretend pretences, (or forge excuses) in wickedness, with men that work iniquity: so need we all continually to ask of God this grace, for as of *Adam* we have learned to sin, so also for to hide and cloak our sin, and cover our nakedness, though it be but with fig-leaves. That may be seen in *Jeroboam* here.

2. For he not having Faith in GOD, not resting on his promise, (who would be / with him, and build him a sure house as he had builded for *David*, if he did that which was right in his eyes:) gave himself to policy, and followed the wisdom of this world, (which is in foolish-
ness)

& *Psal.* 14. 4.

1 *1 Kings* 21.
38.

2 *1 Cor.* 3.
154

ness with GOD; whereby he fell into vanity, altered and innovated the ordinances of Religion, to the ruine of his house, and of his people.

3. The plea how he retained the grounds of true Religion, and varied but in ceremonies, came out of Satans school, where Gods commands are wont to be extenuate. The Lord required of his people intire obedience n to all and every of n Deut. 27. his Ordinances, among which nothing was to be neglected, nothing to be counted light or little: For who so breaketh o one of the least of his precepts and teacheth men so, he shall be called the least, in the Kingdom of heaven. The lightest matters in mans account, and circumstances that he presumes to violate, have in Gods administration procured heavy doom. As for the place of publick worship, it was enacted, that whosoever brought not his sacrifice to the door of the Tabernacle of the Congregation, but offered it other where, p blood should be imputed p Lev. 1. 3. 4. to that man, and he should be cut off from his people; yea, such oblations were esteemed of GOD, as offered q unto Devils. q verse 7. Likewise for the time; though the Lord r dispensed with the unclean and travellers, for keeping the Passover: yet if any were clean and not in journey, and neglected to keep the Feast in the 14th of the first month; that person was / 10 s verse 13.

¶ Numb. 18.

3. 7.

u Numb. 16. 9.

10. 32. 35.

be cut off from among his people because he brought not the offering of the Lord in his due season. And for the persons that should administer before God; if any that was not a Levite, and of Aarons line, did minister at the Altar, he was to be slain. Therefore Korab (though a principal Levite) was killed of GOD, and all that took his part: u for presuming to do the Priests Office, whereunto he was not called. Such was the severity of GOD against the Sins that Jeroboam and his followers have made so light of.

¶ Lev. 10. 1, 2.

¶ II Chron. 13. 7.

10.

4. Nadab and Abihu the Sons of Aaron, being newly entred into the Priests office, (whereto a many particular observances were annexed,) failed but in one point, taking strange or common fire to burn incense, instead of hallowed fire from the Altar; and behold a fire went out from the Lord, and devoured them. When the Ark of God was in transporting to Jerusalem, upon a Cart, and the Oxen shaking it, endangered the overthrow thereof: Uzziab a Levite that guided the Cart, of a good intent to help the Ark, put forth his hand to hold it; but the wrath of the Lord was kindled against him, and he smote him that he dyed there, because he laid his hand upon the Ark, which was not lawful for him to do; GOD having charged the

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the Levites; & not to touch the holy things; & Numb. 2. 3;
least they died. The men of *Beelshazor* — 15.
meshe, (a City of the Priests) when the Ark of God came home unto them out of the Philistines land; because they looked into the Ark, (which by the Law *b* they might not do;) the Lord *a Josh. 21. 4.*
cursed the people of that City, fifty thousand men & threescore & ten. So jealous hath God been for the Transgression of every Rite and Circumstance of his Law that all might learn to dread him, and have care of his Commandments. Here was no place found for these distinctions of mortal sins and venial; fundamental and accidental, and other like quirks which the Serpent and his seed have invented to beguile mans heart. *16.*
The soul that *d* sinneth shall die: and Sin *d Ezek. 18. 20.*
is every *d* transgression of the Law; the *e 1 Job. 3. 4.*
person that doth any sin with a high hand, *f Numb. 15.*
f blasphemeth the Lord, and must be cut off from among his people; for *g* cursed *g Gal. 3. 10.*
is every man that continueth not in all things which are written in the Book of the Law to do them: and *h* all the people *h Deut. 7. 26.*
must say, Amen.

¶ The Innovation then which *Jereboam* brought in by his Kingly power, what colours soever could be set upon it, was loathsome Idolatry. His Assembling of *Israel* unto *Dan* and *Beelshazor*, was a double sin: a departure from God,

Chap. 4. To An Arrow against Idolatry,

and a schism from his people. From GOD they departed, by leaving *Sion* where he loved to dwell, and which should be his rest for ever. There was his *k* face and presence, there was his *k* name; there was his *m* heart and eyes perpetually. There *n* was the holy and most *holy* Sanctuary, with the Ark *o* of God's strength, the Tables of the Testament, the memorials of *ancient* benefits, *t*o tokens of his love and mercy, and mystery of salvation; in the pot of *Manna*; the rod of *Aaron*; the books of the Law; the Mercy-seat; the glorious Cherubims, and other like *p* resemblances of heavenly things, nor made by wit of man, *q* but by direction and pattern from God himself. So the leaving of these, was the leaving of God: wherefore *I*sr^l now, is said for to be *r* without the true God. *Jeroboams* Calves, made to worship God by, were teachers of lies: being called *s* Gods, as resembling his presence, who was not there; and signifying his *favour*, which *s* was far away; as hollowing the place, where Satan had his *throne*; and *sanctifying* the worshippers, polluted by apostasie. So *Ephraim* was *u* fed with the wind, and followed after the East wind; for the golden Gods which *Jeroboam* made them, were *x* Devils unto GOD, and so esteemed of his Saints,

p Psal. 122.

13, 14.

k Psalm 27. 8.

k Deut. 1. 25.

m 1 King. 9. 3.

n 1 Kings 8.

o 2 Chron. 6.

41.

t Heb. 9. 4, 5.

p Heb. 9. 13.

q 1 Chron.

28. 19.

r 2 Chron.

15. 3.

s 1 King. 12.

28.

t Hos. 8. 13.

u Hos. 12. 1.

x 2 Chron.

11. 16.

6 The schism from their brethren, was a breach of that brotherhood and unity in faith and love, wherein God had set the twelve Tribes of Israel to grow up together as branches of one tree, and members of one body; whose abiding together, was a both good and pleasant; but the *renting asunder*, was a withdrawing *b* to perdition, because Gods *c* soul had no pleasure in them, that forsook the *d* mutual gathering together of themselves. As in the former, *Jeroboam* shewed *e* his foolishness, not knowing the way into the City of the Lord: so in this latter he added to his sin, doing that which the Lord did *f* abhor.

7. The pollution of the Temple, is but a pretence: and the sanctity of *Bethel*, rather in conceit, then in deed and truth. *Solomons* Idolatry defiled himself, and all the partakers; but not the Temple, wherein it never came. Or if it had come there, yet might it have been purged, as *g* it was in days following. Or if it had not been purged, yet could no other place be hallowed without *h* the word of God: For who could put his name there, and cause him there to dwell, but *i* himself? It was not *Solomons* sin, that gave *Jeroboam* right to the Kingdom; but the *k* word of the Lord, in the mouth of the Prophet: neither was it the pollution of the Temple, (if defiled) that could warrant

j Eze. 37. 24.

k Ephe. 1. 4.

l Psalm 133.

m Heb. 10. 38.

n verse 38.

o verse 25.

p Eccles. 10. 15.

q Prov. 6. 16.

19.

r 2 Chron. 29.

14. 16. &c.

s 1 Chron. 17.

6.

t Timo 4. 5.

u Deut. 1. 25.

v 1 King. 11.

29. 31.

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l 1 Chron. 21. warrant the King to build him another;
18, &c. for God was to appoint both *l* place, and
m 1 Chron. *n* person, and without his *n* word, nothing
 28. 2, 3, 6. is lawful in his Service. So sanctity in Be-
n Jer. 7. 31. *el* there was none at all; but it was
o Hos. 4. 15. *o* *Bethaven*, the house of iniquity. The
p Gen. 35. holiness which had been there of old,
 was only by relation unto God that ap-
 peared, *p* and his Word which appointed
 an Altar there; when his presence de-
 parted, and Commandment ceased; it was
 as common as any other place. For this,
 God ordained an *q* Altar of Earth to be
q Exo. 20. 24. made unto him, in the Wilderness, and
 all places where he should cause his
 Name to be remembered; that at their
 departure it might be defaced, not left
 for superstition.

8. *Jeroboams* Supremacy in the King-
 dom of *Israel*, could not bear him out
 in altering the ordinances of the service of
 God. For he was a Subject unto God,
 bound *r* to his fear; and to keep all the
 words of his Law, as another Man. He
 that bears rule over men, must be just
 (saith *s* the Scripture,) and rule in the
 fear of GOD; his *heart* may *t* not be
 lifted up above his brethren, nor he turn
 from the Commandment to the right
 hand, or to the left. If he were in a
 straight, and saw himself in danger, he
 should seek counsel of God, and not of
 his own heart, (as *Saul* did of a Witch;)

r Deut. 17. 19.

s 2 Sam. 23.

3.

t Deut. 17. 20.

for the heart of man is deceitful above all things; and it is a double evil, *u* to forsake *u* Jer. 2. 13. the Lord, the fountain of living waters, & to dig himself pits that can hold no water. If he would worship God, he should ask of him how: for man is ignorant (if the Lord inform him not) what will please him. He left not to the discretion of Moses or Solomon, (though wise and godly Governours,) any part or implement of the Tabernacle, or Temple, or any of the services in them used. To Moses he told on the Mountain, & the Laws and *x* Exo. 20. 22. Judgments which Israel should observe; he shewed him a pattern of the Tabernacle and things therein, giving him this strait charge, *y* Look that you make these things, (even *x* all things,) after their fashion that was shewed them in the Mount; *y* Exo. 25. 40. and according to every point that the Lord had commanded, *a* so provided he *a* Exod. 39. the work to be made, disposed of, *b* Exod. 40. 16. and ordered, *b* as the Lord had commanded Moses. *19, 21, 23, 25, 27, 29, 32.*

9. David, with the other Prophets that assisted him in ordering the Ecclesiastical estate, and providing for the Temple; had their Commandments also *c* by the hand of the Lord; and he gave to Solomon his Son, (when he charged him to build the Temple) *a* *d* pattern of the porch and of the houses, closets, galleries and chambers thereof, (and the pattern *c* 2 Chron. 29. 25. *d* 1 Chron. 28. 11, 12, 13.

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pattern of all that he had by the spirit ; and for the courses of the Priests and Levites, and for all the work for the service of the House of the Lord, and for all the vessels of ministration; the weight also of gold for the Candlesticks, Tables, and other instruments; e all by writing sent unto him, by the hand of the Lord. Thus was there nothing left to their own will or wisdom; both matter and form of all things about Gods service, was set down by God himself. Yea and at first, when it was in Davids f heart to build him a house; he durst not attempt it, without g consent of the Prophet: and being forbidden of God, he desisted.

10. But Jeroboam would do things out of h his own heart; and that was his sin. He took i counsel, but it was of men, not of God, nor of his testimonies, which had been Davids k counsellors; therefore l shame did take Ephraim, and ashamed was Israel of his own counsel. He made m houses of high places, but n spake the Lord any one word unto him about this matter? Nay Israel, (as the Prophet o saith) forgot their Maker when they builded Temples: therefore p their Temples were destroyed. He appointed places for publick worship at Bethel and Dan; but did the Lord q chuse them (as Moses saith) to put his Name there, and there to dwell? Nay, they r provoked God

e verse 19.

f 1 Chron. 18

2. 10

g 1 Chron. 17. 1.

etc.

h 1 Kings 12,

33.

i verse 28.

k Psal. 119.

24.

l Hose. 10. 6.

m 1 Kings 12,

31.

n 1 Chron. 17,

6

o Hose. 14.

p Amos. 7. 9,

q Deut. 12. 5.

r Hos. 12. 14.

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God with their *high places*; therefore their blood was poured upon them; they went with their Sheep and with their Bullocks to seek the Lord, but they found him not, he withdrew himself from them. He made Altars; but they were unto sin. He made *portraiture* of bullocks but gave God him not any pattern or precept, as he gave *u* unto Solomon; Wherefore their bullocks did cast them off; Gods anger was kindled against them. He made a feast, but in the month y which he had forged of his own heart; therefore God hated and abhorred their feast dayes, and would not smell in their solemn Assemblies; but turned their feasts into mourning, and all their songs into lamentation. He Ordained them Priests, but their rods had never budded, neither had they Urim and Thummim in their breasts. Him self went up to the Altar to burn incense; but it was with Nadabs fire. He offered sacrifices to the God that brought them out of Egypt, but God spake not to their Fathers, when he brought them out thence concerning burnt offerings or sacrifices; but commanded them this, Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the ways which I have commanded you, that it may be well with you. This GOD did Jeroboam cast behind his back; therefore evil came

Hof. 3. 6.

Hof. 8. 11.

1 Kings 28.

Hof. 8. 5.

1 King 12.

Amos 5. 21.

Isa. 8. 10.

Numb. 17.

8.

Deut. 33. 8.

1 King 13. 1.

Lev. 10. 1.

1 King 12.

28.

Jer. 7. 22.

1 Kings 14.

came 9, 10.

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came upon his house. He pretended ease to the people, that they should not go so far as to Jerusalem; but they went even to *Dan*, a City & remote, in the furthest part of the Land. So turned they their backs upon the *holy City*, where the Tabernacle of God, and his dwelling was; and sought to the possession of the *handmaids child*, polluted of old by a publick Idolatry, therein erected, and long continued: whose Idol, *Jeroboam* now reneweth, doing *evil* above all that were before him. Thus *Ephraim* is become a harlot, *Israel* is defiled.

11. And, although God set his Prophets with the word of his power to reprove *Jeroboam* iniquity; yet hardened he his heart as did *Pharaoh*: no threatening dismayed him; no sign or miracle drew him to repentance. But he scorned the Prophets, eluded Gods judgments, perverted his Actions, and pleased himself in his evil way, because of his outward peace; not minding how oft times the righteous are taken away from the evil to come, when wicked men are kept unto the day of destruction, and shall be brought forth to the day of wrath. Yet could not this King be established by wickedness; his Idolatry was his overthrow, for as a harlot it flattered him with words, and drew him to forget the

y Cove-

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116

An Arrow against Idolatry. 77 Chap. 3.

y Covenant of his God; so went he unto y vers. 17.
 her & and returned not again; neither & vers. 19.
 took hold of the ways of life; but & dy- a Pro. 5.23.
 ing without instruction, and going astray
 through his great folly, when b the Lord b 2 Chro. 13.
 plagued him and he was dead, Nadab 2c.
 his Son was soon c kill'd in conspiracy, c 1 Kin. 15.
 and after him, d all Jeroboams house, the 25. 27.
 remnant whereof, e was swept away as
 dung, till all was gone; the f dogs eating e 1 King. 14:
 him that dyed in the City, and the 10.
 Fowls of the Air, him that dyed in the f vers. 11-14.
 field: for the Lord had said it.

CHAP. V.

Of the Idolatry of these times, far exceeding Jeroboams.

IT is the manner of men to be more
 equal and indifferent judges of o-
 ther times than of their own, the sins
 and sinners that are past and gone,
 we readily blame; but though the like or
 worse, be in our days, we have not either
 skill to discern, or courage to condemn
 them. We can easily say, as did the
 Pharisees; if we had been in the days
 of our Fathers we would not have been
 partners with them in the blood of the
 Prophets; and yet upon every occasion

we

a Mat. 23. 34.

Chap. 3.

b verse 31.

32. 34

c Rev. 18.

d See Epi-
stles to the
Churches in
Rome, Co-
rinth, Ephesus
and the rest.

e 1 Cor. 12.

27.

f 1 Cor. 3.

g Mat. 18.

20.

b Acts 20.

17, 28.

Phil. 1. 1.

Acts 14. 23

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we also are ready to fulfil *b* the measure of our Fathers, walking in their sinnes; resisting, blaspheming, persecuting all that speak against us for so doing. Example hereof see in the Christian Church, after the idolatry and overthrow of *Israhel*: for so far have we been from taking heed by their evils, as we have added unto all their sins; and it was but a little which they then did, in respect of the huge mass of abominations that hath since been heaped up, even *e* unto heaven.

2. And first the *frame* and *constitution* of the Church, hath quite been changed from the *pattern* given of God, *confirmed* by *Christ's* blood, and *erected* by his Apostles in all Nations. For lo the Man of sin hath joyned together many Parishes into one Diocese, and many Dioceses into a Provincial, and many Provincial into one National; and many National into one Oecumenical or Catholick Church; of which he himself will be the *most holy Father*, the *Bridegroom*, *Lord*, *Pastor*, *Rector*, and *Rock*. Of which Catholick society so combined; we find no record in the holy Apostles Writ, where every Congregation of the Saints, is *d* shewed in every City to be compleat in it self, a Church and *e* body of *Christ*, furnished with his *f* power and *g* presence; every one under the guidance of *b* many Bishops; and not all

An Arrow against Idolatry. 77 Chap. 58

all under the government of one joyned
altogether in brotherhood through
faith, love and obedience of the spirit;
but not in one visible catholick Church,
with a visible Head or Vicar, Lord, Pa-
p, Patriarch or Archpastor; but onely
Christ himself walking among them,
overseeing their wayes and works, and
approving or reproofing them.

3. This Pseudo-catholick Church, or
false Ecclesiastical Monarchy, is an
idol or beast, bred in the bottomless pit,
surpassing all the abominations that ever
stood up in the Land of the living; and
had for the parent of it, the Dragon, or
Devil, or that old Serpent, who used
his most utmost skill, cunning and craft,
to beget and bring forth this filiouslest
child. It had also of the gravest and lear-
nedst Divines in their ages, to nurse it
with the milk of humane superstition, and
the Princes of the earth to endow and
adorn it, with the riches and jewels of
all worldly glorie, that when this *Jezebel*
shewed her self on the stage of the
world, she made all men astonished at her
majesty, charmed the Nations with
her beauty, bewitched them with her
sorceries, and made them drunken with
the wine of her fornication. The Forrest
of *Rome* was the high place, where this
Nisphates, or Idol of horroure, should
have her seat; for there grew many fair

1 Pet. 3. 9.
Ephes. 4. 3.
Job. 27. 21.
1 Pet. 3. 9.
3. Chapters.

Revel. 13.

1 King. 13.

F

trees, 13.

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¶ Hof. 4. 13.

¶ Rev. 13. 15.

1 Kings 13.

¶ Bellar de
Rom. pont.
lib. cap. 7.

¶ Psalm 76.

¶ Psalm 122.
¶ 132.

¶ Mat. 28.
19.

¶ Gal. 4. 26.
¶ Hebr. 8. 1,
2. & 9. 24.

12. 13. 14.

trees, whose shadow & was good to burn incense under: and there before time had other beasts been hatched and honoured, whose Image in this place must have reference still.

¶ And here the mystery of iniquity wrought contrary to *Jeroboam*, prevailed more, and continued longer: For he in policy to settle his Kingdom, schism'd or rent the Church in twain, which God had enjoynd in one: but *Abaddon*, the King and Patron of this our Idol, will have his false Church resemble & the polity of *Israel* in monarchical unity, to allure and gather all people hereunto. But as *Jeroboam*'s counsel was devillish to divide without God: so is *Rome*'s doctrine Satanean, to conjoyn without Christ. The Church then was confined & within one little land, whose assembly was annual & in the earthly *Jerusalem*, where the high Priest remained to reconcile them to God; but now the Church Catholick is disspread & over all, *Jerusalem* our mother is above, and Christ our high Priest is in the very heaven, there interceding for us unto God: And for any one City to be as *Jerusalem*, the place of resort for all Saints on earth: or for any Arch-priest, or Vicar of Christ, to be his Vicegerent, and rule in his stead: he never appointed, neither entered it into his heart; but it is the extremes of

the Popes wit; whereby in policy he would maintain the pomp and magnificence of his *Diana*; and in her, his own pontificality.

5. And that this Lady might be made of y^e perfect beauty, her friends have devised to paint her face, with this vermilion, that the goddess, the **CHURCH** absolutely cannot er, either in things absolutely necessary, or in other things which she proposed to be believed or done of us, whether they be found expressly in Scriptures or not.

Hereupon she trusteth *a* in her own beauty, takes a pride and power, to *b* make Law Ecclesiastical, to bind and constrain mens Consciences; charging and obliging us to *c* believe and trust her in all things. So this Idol of indignation, (being crept into Gods throne, to be Judge and Law-giver,) surmounteth far Jew-booms dumb Calves, which had mouths and speak not: for this Image can speak because she *e* hath a spirit; and exacteth worship of the Inhabitants of the earth, that all should *f* adore her, as mother and mistress of all the Churches; receive, believe and obey her word, constitutions, ~~canons~~ commandments, doctrines and decrees without contradiction; because the ~~truth~~ of the Faith as teaching us; relyeth upon the Churches authority, and whatsoever the Church alloweth is true, whatsoever she disalloweth is false: and

y Ezek. 27. 4.

z Bellar de
Eccles. milit.
l. 3. c. 14.

a Ezek. 16.
15.

b Bellar de
Rem. Pont.
l. 4. c. 16.

c Rbem. Test.
1 Tim. 3.
let. 9.

d Isa. 33. 22.
Jam. 4. 12.

e Rev. 13.
15.

f Conc. Tri-
nem. Cess.
22. c. 8.

g Bellar de
Eccles. milit.
l. 3. c. 14.

Chap. 5.

b Bebar. de.
verb. Dei. 1.

3. c. 3.

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her word, *b* is not altogether mans word, that is to say, subject to error; but after a sort the word of God: Out of this smoaky furnace, have come the many heresies and whorish doctrines of Free-will, *merits of works, limbus, purgatory, pardons, indulgences, voms*, prayer to and for the dead, penance, pilgrims, auricular confession, and extreme unction, with sundry other like; which by this Churches supream authority, have been concluded Catholick, Orthodox and Authentical. Who seeth not now that *Jeroboams* Church, was but a Babe to this Beldame; for she had no such sovereignty over mens souls, taught no such doctrines, neither made she any decrees till *Omri* was King (whose praise in the Scripture is this, that he did worse then all that were before him;) and he indeed made *k* statutes which were observed in *Israel*; though nothing so many or so imperious as the mistress of *Rome* hath made.

to 6. This *Queen* being thus set aloft on the high places of the earth, is far taller than the golden Image in that *Nebuchadnezar* set up in the plain of *Dura*; for her hand and scepter reacheth up unto heaven, where she ruleth among the canonized Saints; and the very tail of her *n* beast whereon she rideth, can draw down the Stars unto the earth. This is the woman whom *a John* saw in the

i 1 Kings 16.

25.

k Mat. 6. 16.

l Rev. 18. 7.

m Dan. 3. 1.

n Rev. 17. 3.

o 3. 4.

a Rev. 17. 3. 4.

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the wilderness, arrayed in purple and scar-
 let, and gilded with gold and precious
 stones and pearls, with a golden cup in
 her hand, full of the filthiness of her
 fornication, even the *p* great City (*Rome*) *p* verse 18.
 then reigned over the Kings of the earth.
 From this common mother, (as her *q* chil- *q* Council Tri-
 dren do entitle her,) came all the ba- *dent, Cess. 18.*
 stard Idols into the Christian world:
 for she being *r* a whore, sitting upon *r* Rev. 17. 1.
 many waters, that is, *s* peoples, multitudes, *s* verse 15.
 nations and tongues; she was *t* set on fire *t* Ezek. 23. 5.
 with her lovers the neighbour nations,
 that then *u* came to her into the bed of *u* verse 17.
 love, and defiled her with their fornication;
 (for they went in unto her *x* as they go to a common harlot,) and she
y learned their works, and served their
 Idols, which will be her ruine.
 * *9.* Of the Jews she hath received
z one high Priest, (not Jesus Christ the
 true high Priest entered into the heavens,
 but a supposed Vicar of his, having
 * two horns like the Lamb;) to be
 the chief *b* Governour and Monarch
 Ecclesiastical: and he entred *z* once a
 year into the most *z* of the Popish
 Church, as the other did into the most
 holy of the Jewish Tabernacle: From *z*
 the glorious *z* of Aaron and his
 sons, as Ephod, Robes, Girdles, &c.
 she hath learned to deck her *b* Priests
 with robes, surplices, stoles, girdles, amice,
 &c.

p verse 18.

q Council Tri-
dent, Cess. 18.

r Rev. 17. 1.

s verse 15.

t Ezek. 23. 5.

u verse 17.

x verse 44.

y Psal. 106.

35, 36.

z Bellar. de
 Rom. Pont.

l. 1. c. 9.

* Rev. 13. 11.

z Durand. ra-
 tional. l. 6. c.

75.

a Exod. 28.

24, 40.

b Durand. rat.
 l. 3. c. 1.

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e Durand.
l. i. c. 2.

d Dura

l. c. 1.

e Numb. 19.

9. Ec.

f Durand.

l. c. 2.

g As the same
Durand shew-
eth in that
book.

b Gal. 4. 9.

10.

Col. 2. 16.

i Gal. 4. 9.

Col. 2. 10.

k Exe. 23. 8.

albs, and other like ornaments. She imi-
tateth their Ark, which had the Tables
of the Covenant; with e her ark or ta-
bernacle the Pix, which hath the Sacra-
ment of the Eucharist: their candlestick
and seven burning lamps; with d her
candles, torches, tapers: their e sprinkling
water of purification; with her f holy
water: and in many other particulars
of Temple, Altar, Oyl, Laver, Fire, &c.
g she followeth her footsteps, and Ju-
dazeth more than did the false Teach-
ers in the b Apostles dayes. Which
things in Israel had their holy use and
end, until Christ came in the flesh: but
since are dead and abolished, as i beg-
garly worldly rudiments; though this
whore-mother of Rome reviveth them
by her Art, and for her fleshly pleasure;
whiles her self and her friends go a
whoring after these Jewish Ceremonies.

8. But she had not her fill, by defiling
her self with the Jews: therefore she
sought to take her pleasure of the Gen-
tiles round about her, far and near, and
decked her bed with all their abomina-
tions. And first she fell in love with E-
gypt; where Israel of old committed for-
nication, and had the k breach of her vir-
ginity bruised. For whereas the Egyp-
tians commingled the Kingdom and
Priesthood, the Civil Magistracie, and
the Ecclesiastical ministry in one per-
son,

son; and would have all their Kings to be also Priests, as Writers do record: with this godly invention, the whore of Rome is enamoured, and joyneth or confoundeth the Magistracy and Ministry, Principedom and Priesthood, in the persons of her Popes, Cardinals, Bishops and other Church princes. And although God in the Law distinguished the office of the King and Priest, constituting one in *m* the Tribe of Judah, the other *n* in *Levi*; so that one might not intermeddle with that which belonged to another: and Christ in the Gospel hath plainly forbidden his Ministers to have the authority or titles of politick Princes; yet pleadeth this Babylonish Queene, that it is not against Gods word *q* for one man to be a Prince Ecclesiastical or Politick together; and so she and her daughters practise to this day. In which point, she is more abominable and polluted now professing Christianity, then she was, of old when she professed Paganism; for the heathen Priests or Flamines in Rome were not permitted to have any Magistracy: because (as the *r* Philosopher by light of reason reasoneth,) it could not be, (the actions of these offices being so divers and different,) that one man should perform both at one time, but needs it must fall out, when both duties were to be done together, that one should be omitted:

Plato in Politic.

m Gen. 49.

10.

i Chr. 3. 2.

n Numb. 12.

1, — 7.

o 2 Chr. 27.

16, 17, 18,

19.

p Mar. 20.

25, 26.

Luke 22. 25,

26.

q Bellar. de

Rom. Pont.

15. c. 9.

r Plutarch.

Quest. Rom.

and so sometimes God not to be duly served, sometimes the Civil State should suffer damage.

9. Again this Romish Babylon doteth on the ordinances of Babel in Chaldea; for as there they had Images of silver and gold, wood, and stone, to which they bowed and worshiped; and which were representations of the Gods and Saints whom they adored, to wit of u Bel (which was x Jupiter,) and Nebo, and y Succoth-benoth, and other the like: even so hath Idolatrous Rome ordained to have in her Temples, & Images of Christ, of the Virgin Mary, and of other Saints, which Idols must have their due honour and worship, because the honour which is given to them, is referred to the prototypes whom they represent. And these abominations she a kisseth, as Idolaters of old were wont to b kiss the Calves; lighteth Tapers before them, as the Babylonians did Candles before their Images, censeth them, as the Heathen Romans were wont to do d their statues, kneeleth, falleth down and prayeth before them, saying e Our Father, &c. as Idolaters of old, f said to a tree, Thou art my Father; and to a stone, Thou hast begotten me. Teaching her children further, that these Images are to be worshiped, not only by accident or improperly, but also by themselves and properly; so as they do

terminate

f Jer. 10.

3---9.

e Isa. 44. 15.

u Isa. 46. 1.

x Herodot.

Clio.

y 2 Kings

17. 30.

z Council. Tri.

dent. Sess. 25.

a Conc. Trident. ibid.

b Hist. 13. 2.

d Cicero.

Offic. 1. 3.

e Cat. arch.

Conc. Trid.

Tract. de Q.

rat. Tit.

Quis orbi ndus

f Jer. 2. 27.

g Ballar. de

imag. l. 2.

f. 21.

terminate or end the worship, as they are
 considered in themselves, and not onely as
 they bear the part of the exemplar, or per-
 son represented; yea saying of an Image, *b b Synod. Ni-*
 this is Christ; as Paynims said of theirs, *i cen. 11. Añ,*
 Thou art my God. But woe unto them *k 4*
 from the Lord that say to the wood, awake; *i Isa. 44. 17.*
 to the dumb stone, rise up. Herein this Ca- *k Hab. 2. 19.*
 tholike Church exceedeth the devotion
 of Jerobam son of Nebat who worshiped
 by the Calves, / the GOD which had
 brought them out of Egypt, and not any
 other Saints. much lesse the Images
 themselves. Ye in this kind, she passeth
 sundry of the Heathers, and her own
 Predecessors; for Licurgus the Law-giver
 of Lacedemonia, and institutor of many
 ceremonies; *m* ordained no Images *n* his
 Religion, but forbade the forms of men, *m Alexand.*
 or other living creatures to be given to, *ab Alexandr.*
 the Gods. Apollonius a Philosopher. *i. 2. c. 22.*
 found fault with the foolish and absurd
 Images in many places, and thought it
 more honourable if the God had no
 Images at all. The Persians had *o* no
 Images, for they thought it a madnesse
 to worship God by such. The Germans
 in their Paynisme *p* held it unlawfull to
 paint their Gods on walls, or expresse
 them in any humane shape. And Numa
 the King of the antique Romans *q* for-
 bad them to think that the Image of *q Plutarchi,*
 God had the shape of a man, or form of *in Numa,*
 other

Chap. 3. 86 *An Arrow against Idolatry.*

r *Bellar de
imag. Sanct.
l. 2. c. 8.*

s *Isa. 40. 18.*

t *Varo in
August. de
civit. Dei,
l. 4. c. 21.*

u *Hab. 2. 18.*

x *Rev. 9. 20.*

y *King. 12.
31.*

other living creatures. Yet Rome that now
is alloweth the image of God the Father,
in form of an old man; and of the Holy
Ghost in form of a dove. Though the holy
Prophet inveighing against this vanity, de-
mandeth, / *To whom will ye liken God, or
what similitude will ye set up to him?* And
though the learned & Heathen by light
of nature, approved the practise of anti-
ent Rome worshiping the Gods without
any Images almost two hundred years;
and blamed those that first brought in
Images, as authors of errour, and causes
of impiety: yet such is the love of this
whorish Church to these teachers u of
lies, the counterfeits of God; as she ado-
reth them, or the Devil in them, to fulfil
that which is written of her, *that men would
not repent of the works of their hands,
and of the worship of Devils, and Idols of
gold and silver, and of brass and of stone
and of wood, which neither can see neither
hear, nor go.*

10. In another point also, hath our
Babylons zeal, surpassed Jeroboams, to
wit, in her Clergy, and multitude of
Church-officers. For Jeroboam had none
but simple y Priests, to say and do the
Divine service in his high places: But
our Jezebel hath founded Priests, and
Arch-priests, Lord Bishops and Arch-
bishops, Deans and Arch-deacons,
Suffragans, Cardinals, Patriarchs, and
Popes;

Popes; Abots, Friars Monks, Se-
minaries Jesuites, and a number more
Chemarims, her Ecclesiastical senate,
to gaurd her throne, to fight her battels,
to retaille her wares, and to satisfie by
them her superstitious lust, which hath
been even insatiable, as *z* was the whores *z* Ezek. 16.
of Israel. And Priapus the Pope is (*a*) 28. 29.
bridegroom of this Spouse, and hath pre- *a* Bellar de
cminence over all, to poure out his for- Pont. l. 2.
nications upon her, by his doctrine, ca- c. 31.
nons, rites, ceremonies, decrees and decre-
tals: for he is *b* head of this Church, and
Prince of the Priests, Father and Doctor *b* Bellar. ib.
of all Christians, and Bisshop universal:
who *c* when he teacheth the whole Church
things pertaining to Faith, cannot err *c* Bellar de
by any hap or chance; and not only in mat- Pont. l. 4.
ters of Faith, but in precepts of manners *c* 3.
also, prescribed to the whole Church, he can- *d* Ibid. c. 3.
not err: and his wife the Catholick Church
e hath always believed, that he is a true *e* ibid. c. 15.
Ecclesiastical Prince in the whole Church,
who can of his own authority, without con-
sent of the people or counsel of the Priests,
make Laws which bind the Conscience, can
judg in causes Ecclesiastical, as other Judges
do, and punish also the disobedience. And *f* 16. q. 1.
his Lawyers have both men in hand, that *Quicumq*,
this Pope may dispense against *f* the law in gloss.
of God, and against *g* the law of nature; *g* 15. q. 9.
even with the Precepts of the old and *Autoris*. In
new Testament, (*Sum. An. gel. in dist. Pap.*) gloss.
that

*b Extra de
transc. Epif.
Quanto, in
glossa.
s Extra de
conces. Preb.
Proposit.
in gloss.
k Dist. 81.
Si qui sunt
in gloss.
l Cum inter
in gloss.
extr. Job. 22.
m Livi. 1.1.*

*n Hieron in
Ezek. 44. 20.*

a Revel. 9.

p Gen. 11.

Hof. 13. 2.

that his bare will must *b* be holden for a law; and whatsoever he doth, no man may *i* say to him, why do you this? And whosoever obeyeth not his precepts, *k* incurreth the sin of Idolatry. Finally, to lift up their blasphemy to the highest, they honour him with this title, *l* Our Lord God the Pope. And although this Romish Synagogue hath received some of her jolly Church prelates, with their exorbitant power, by *m* imitation of her Heathenish predecessors *Romulus* and *Numa Pompilius*, *m* who made *Flamins*, *Archflamins*, and a *Pontifex Maximus* to sacrifice unto the Gods; and some of their ceremonies from other Infidels. as the shaving of priests crowns, like *n* the priests of *Isis* and *Serapis* in *Egypt*: yet neither antique *Rome*, nor *Egypt*, nor *Babylon*, nor any Nation in the world, ever founded such a pompous Hierarchie, such store and variety of Divines, Fryers, Priests, Prelats, and religious persons, as this latter *Babylon*; whose Clergie flieth about like a cloud of Locusts to molest the world; and came *o* out from the deep of the Bottomless pit.

11. As be her deep Divines, so is her divine service, above all that ever superstition hatched in any age. For as it is in *b* *Babels* language, an unknown tongue, so *11* is it an Idol wholly made (as the Scripture speaketh) *q* according to her

own

own understanding, and is all of it the work of the craftsmen, the Prelats and Popes, the lovers of this whore, who have patched together in their several ages, the limbs of this deformed monster, the Mass and Canon thereof, (a sacrifice for the sins of the quick and the dead) with the Letany and Collects, Anthems, and Responds, Hymnes, and Songs, some of the canonical Scriptures, and some of apocryphal writings of men; and in this Litourgy God and his Angels, and Apostles, and Martyrs, and Confessors, and he Saints and the Saints, (and some that had Satans sanctity,) are wrapt up together in a long, some stage-like worship, with Organs, and Musick to make them all merry; as if Nebuchadnezzar with melody celebrated the dedication of his golden Image. Which Pontiffs and Missal, these Artizens have framed, not by example of God in the Law, who prescribed no such Litourgy by Moses or the Prophets, nor of Christ in the Gospel, nor of Jeroboam and Israel of old, for they forged no such Idol; nor of the Turks at this day, who have no such written worship, nor of the Heathens of old, that I ever heard of: but it is their own device and forgery, provoking God most high to jealousy and wrath.

12. For howsoever, David made ma-

r Council. Ty-
dent. Cess. 22.

Dan. 3. 9.
c. 2.

and liuof
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Chap. 5.

* *Platina de
viri. pontif.
Damascus 1.*

* *Plat. Vitali-
anus. 1.*

*Guil. Duran-
dus.*

* *Ast. 3^o mo.
edit. 5. pag.
1184.*

* *Guil. Du-
randus. Isido-
rus.*

* *Joan. Laza-
rus.*

* *Platina de
viri. Marcus.*

*1.
* Jacob Man-
licus.*

90 *An Arr^o against Idolatry.*

by Psalm, yet not be but Pope Damas-
sus (as writers say) ordained Glory be to
the Father, &c. to be added unto them,
and they to be sung by threes, (as the
Church of England yet useth; (and
Pope Vitalian * to make up the Musick,
brought in the Organs. Yea, the fore-
said Damascus enjoined Hieron to make
an order of service for Churches, and
appoint what prayers should be said on
every day, and how many Psalms, &c.
which being done, the Pope command-
ed all Churches should use that order
and none other. And a much like ex-
ploit was performed by the Archbishop
of Canterbury, and his brethren in King
Edward's dayes, (as Mr. Fox* reporteth)
for the service now used still in England.
Again for the particulars, who framed
the *Anthem, Respons, Collects* and *Ky-
ries*, that are said at Mattins? neither
Prophet nor Apostle, but as some † say
Pope Gregory 1. and Pope Gelasius.
And the same Pope Gregory put * the
Pater Noster into the Mass, and com-
manded it to be sung; and Pope Marcus
† would have the *Nicene Creed* sung after
the Gospel. Pope Anacletus thought it
fit the Priest and People should salute
one another in service time, and there-
fore * appointed the one to say, *The
Lord be with you*, and the other to an-
swer, *And with thy Spirit.* Pope Ser-
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gius
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gius * put in at the Sacrament, O Lamb of God that takest away the Sins of the world, have mercy upon us; Pope Symmachus * added the Hymn Glory be to God on high; and the other Popes brought in their parts, and patched together their *Latany*, and *Liturgy*, out of which the English Service-Book is taken. Likewise for the fasting days, and holy festivities, though the Apostle appointed them not, yet the Popes did: *Telphorus* † would have the *Lent* to be fasted; and Pope *Calistus* the four times in the year, or *Imbring* days. Pope *Sylvester* 1. a added the *Wednesdays*, *Fridays* and *Saturdays* weekly; and Pope *Innocent* b put unto the former almost all the *Apostles* *Eves*. The *Saints* and *Angels* were also beholding to these Reverend Fathers for hallowing their dayes. For generally all the *Saints* found such favour with Pope *Boniface*, c that they had not onely a *Catholick* *Holy* day given them, called *All-hallowes*, but a famous Temple in *Rome* once dedicated to all the *Devils* and called *Pantheon*, was turned by this Holy Father into the name of *Maria rotunda*, and consecrated to the honour of the *B. Virgin*, and of all *Martyrs*. Pope *Pelux* 2. d made holy the day of the *Archangel Michael*, *Boniface* the 8th * shewed like honour to the four *Evangelists*; and many other

* *Platina*,
Sergius. 1.
† *idem* Sym. 1.

† *Platina*. *Te-*
lesphorus &
Calistus 1.
a *Bergomensis*
b *Lib. 3. decretal*: *Gregor.*

c *Volater*.
Platina. *Bo-*
nif. 4.

d *Lib. Concil.*

* *Fastic. temp.*

memo-

memorable gestes are recorded of the Fathers of the See of Rome, whereof there is not a word in the Testament of Christ, that he or his disciples did ever the like. For they appointed not Priests apparel, long gowns, tippets, four horned caps, as did Pope Zachary; nor a white Linin Surplice at service time, as did Pope Sylvester. They hallowed no Temples or Churches, as did Pope Higinus; nor Church-yards, as did Pope Calistus 1. Neither ordained ringing of bells, to call the people to divine service, as did Pope Sabinian. They appointed no Rood-loft to part the Chancel from the Church; as did Pope Boniface 2. nor hallowed Font to Christen in; or God-fathers and God-mothers at baptisme, as did P. P. Pius 1. and Higinus. They commanded not the people to goe procession as did Pope Agapetus 1. nor appointed any Bishoping or Confirmation of Children, as did Pope Clement, 1. with a great number more of like pranks used in the Romish Service, which Christs Apostles knew not, as their writings shew.

Levit. 18.
2, 3. &c,

And now what saith Gods law for all such things unto his people. *I am* (saith he) *the Lord your God. After the doing of the Land of Egypt wherein ye dwelt, shall ye not do; and after the doing of the Land of Canaan whither I will bring you, shall you not do; neither walk*

walk in their Ordinances. My judgments shall ye do, and my Ordinances shall ye keep to walk in them: I am the Lord your God. Thus he forbade them not onely the worship of False Gods; but even the imitation of idolatrous worship, Rites and Ordinances in his Service; wherefore he charged them again, that they should not so much as inquire or * ask how the Nations served their Gods, that they might do so to the Lord their God. But whatsoever he commanded them, ‡ they should take heed to do it; putting nothing thereto, nor taking ought therefrom.

*Deut. 11.
30, 31.

‡verse 32.

12. But above all these sins, and beyond all wickedness that ever was invented in any age; this catholick mother (*wo wo unto her saith the Lord God*) hath made her a God, not of gold and silver, but of a wafer-cake, by a charm of *u* five latine words: and this transubstantiated Idol, she falleth down before, and adoreth as her Maker, anathematizing and cursing all that shall deny this Idol of indignation to be adored with *x* the highest degree of worship which is proper to God himself, for it is her God, as she singeth in her Roman Missal.

*Ezek. 16.
23.

u Hoc est
enim corpus
meum.

x Cultu latriæ
concil.

Trid. Sess. 13.
con. 6,

y Plagas sicut Thomas non intueor:
Deum tamen meum te confiteor.

y Rithmus

Wounds as Thomas did, I do not see;

S. Thomæ

Yet do I confess thee my God to be.

ad sacr. Eu.

G

And charise.

Chap. 5. 94 *An Arrow against Idolatry.*

And this breaiden God her children eat, even flesh, blood and bones, (*more vile then Canibals,*) and devour their Maker, (*even & their Lord and their God,*) in their own carnal conceit; vanishing in their vanity more then the Heathens, who thought *none was so witless as to believe that that which he eateth is a God.*

a Brist.
Motiv. 26.

a Cicer. de
nat. Decorum
l. 3.

b Gal. 3. 13.

c Deut. 21.

d Johu 8. 20.

e Orig. cont.
Cellsin. l. 6.
f Gen. 3.

13. And further to manifest her madness unto all men, this insatiable whore doteth and adoreth the Devils own engine, the Cross or Gibbet whereby he killed Christ the Saviour of the world. For the curse of the Law, *b* was to be done away by a cursed death upon a tree, on which, who so was hanged, *c* the curse of God was upon him. This death the innocent Lamb CHRIST JESUS suffered for our sakes at the hands of wicked sinners, *Pilate* and the Jews, the children *d* of the Devil, who used all exquisite torments to make his death miserable, crowning him with thornes, piercing his hands, feet and side, with nayles and speer, and hanging him one a tree, to make him die. And this tree, these thorns, nay, yea other counterfeits of them, are for killing of Christ, honoured of the Babylonians, with as good a ground and devotion, as the *Ophites* of *Serpintaries* are *e* said to honour the Serpent, the Devils instrument for to bring man *f* to the knowledge of good and evil.

An Arrow against Idolatry. 99 *Chap. 3.*

evil. And that all the world might take notice that Rome is *g* the City where our *g* *Rev. 11. 8.*
Lord was crucified, the Romanists do
 proclaim, that the Crosse was the *h* *Bellar. de*
 Altar, whereon the great sacrifice Christ *imag. sanct.*
 was offered: whereas the Scripture teach- *l. 2. c. 27.*
 eth that the bodies: of those beasts whose *i* *Lev. 16. 27.*
 blood was brought to make reconciliation
 in the holy place, were burnt without the
 host of Israel, (and not on the Altar, which
 stood * before the door of the Taber- * *Exod. 40. 6.*
 nacle; (according to which figure, *k* Jesus *k* *Heb. 13.*
 also (that he might sanctifie the people *11, 12.*
 with his own blood,) suffered without the
 gate of Jerusalem, which was a *l* reproach. *l* *verse 13.*
 Yet will these God-eaters, and crucifiers *23.*
 of our Lord, make the cursed cross to be
 the *m* altar most holy, and so greater then
 Christ the sacrifice, as being that which
 sanctified him, for the *a* Altar sanctified
 the offering. And hereupon they *o* call
 the cross blessed, and ascribe unto it wor-
 shippes to bear the talent of the world; they
 paccount it among the most precious relicks
 & not only the whole, but every piece there-
 of; they adore it, salute it, pray unto it, and
 trust therein for salvation, crying, *q* *Hayle*
O Cross our only hope, increase thou to the
godly righteousness, and unto sinners give
pardon, & Save thou the company gathered
together in thy praises. Yea, the very sign of
this Idol made in the air upon the forehead,
or over any other thing, is sacred and

m *Exod. 40.*
10.
n *Mat. 23. 19.*
o *Officium*
S. crucis. O
crux bene-
dicta que
sola fuisti
digna portare
calvarium
mundi, &c.
p *Bellar. de*
imag. l. 2.
c. 26.
q *Brev. Rom.*
Sab. in heb.

Chap. 3. 96 *An Arrow against Idolatry.*

*dom. 4. qua-
dra. ges.
r Ib. infest.
inuent. &
exalt. S.
crucis.
f Bel. de im-
ag. l. 2. c. 29.*

*t As saith
Pope Stephen
5 D. Conf. d.
Num. quid.*

u Rev. 11. 8.

*x Quis nescit
Volusi, Bith.
inice qualia
demens Egip.
tus potentia
colat. &c.
Juvenal Sat.
15.
y Jer. 44. 17.
Bemb. Leon.
16. ne. scrip.*

venerable, hath force to drive away Devils, and do many like feats. Wherefore this abomination hath prevailed above other, and is like *Belzebub* Prince of the Devils, the badge of the Beast and character of Antichrist, imprinted in Churches, Chappels, Altars, Houses and High ways; in books and writings, in word, prayers, sacrament, in garments, bodies and souls of men, both quick and dead, and other creatures: nothing is well hallowed without it, no Sacrament perfect without it. This great honour hath the Cross, because the Devil killed our Saviour by it: so that marvel it is, how *Judas* slipped honour, seeing he also was Satans instrument to betray Christ with a kiss. Wherefore this spiritual *u. Egypt*, the pseudocatholick-church deserveth more to be branded by some Satarist, for worshipping monsters, then the first *Egypt*, whose less impiety *x* a heathen Poet did deride:

14. Moreover to fill up her cup with abominations, this Witch hath learned of the old Idolaters to worship *y* the *Queen of heaven*. For by her power fetched out of the bottomless pit, she deifieth or rather defileth the blessed Virgin *Mary*, with unsufferable blasphemies; intitling her Lady, Queen and *x* Goddess; hayling her for a *Queen of heaven*, Lady of *Ange's*, mother of *grace and merry life*, sweetnes

sweetness, hope and what not: and together with her, she invocateth the Angles, Apostles, Martyres, Confessors, Popes, Bishops, Virgins, &c. and prayeth God, that by the merits & prayers of her Popes, she may be delivered from the fire of hell.

18. epist. 17.
a Offic. Ma.
rie reformat.
b ibid. Orat.
propr. de
sanctis.

15 And as the Heathens had their Gods and Goddesses of divers ranks, o supreme, inferiour, and middle ones called *Dæmones*, by whom as by mediators and intercessors, they thought mens desires and merits did come unto God: so hath this synagogue of Satan *Divos* and *Divas*, Saints, of all sorts, whom she hath canonized to be called upon in her publick prayer; to have temples, altars, feast days, dedicated and kept unto their memory, and many other honours; acknowledging them to be mediators between God and man; and have dealt with these *Divi*, as the Ethnicks did with their *Dij* and *Dæmones*. For as each Country and City among them had their special Gods or Goddesses to protect them, as for Ephesus *Diana*; for Athens, *Minerva*; for Paphos, *Venus*; for Delphos, *Apello*; for Rome, *Remus* and *Remulus*; for Babel, *Bel*: for Egypt, *Isis* and *O'yrus*, and the rest in like manner: so the mother of Rome, instead of tutelar gods, hath got her self *Peter* and *Paul*, hath procured and appointed *St. George* for England, *S. Andrew* for Scotland, *S. Patrick* for Ireland, *S. Denys* for France,

d Bellar de
sanct. l. 17.

S. James for Spain, S. Martin for Germany,
 (instead of *Mars* their antique patron)
 the three Kings for *Colen*, and so for o-
 thers. Moreover she hath *Iodice* and
Urbanus for corn and wine, as the Hea-
 thens had *Ceres* and *Bacchus*. Her Ma-
 riners now have *S. Nichol.* and *S. Christop.*
 to be their Pilots, as the ancient Pagans
 had *Castor and Pollux*. Her Scholars now
 have *S. Gregory* and *S. Katherine* to
 sharpen their wits, as Poets of old, had
Apollo and *Minerva*. Physicians and Chy-
 rurgians now are ayded by *Cosmus* and
Damion, as of old by *Esculapius*. *S. Wend-*
lin wardeth the Sheep, as *Pan* the Shep-
 herds God was wont; and other arti-
 zens have their special Patrons to pray
 and trust unto, and beafts their several
 guardians: not so much but the very
 whores have *Mary Magdalen* and *Asta* to
 sacrifice unto if they will, as elder dayes
 had *Venus* and *Flora*; and almost every
 disease, hath a special Saint appointed
 for Surgeon. And thus is fulfilled that
 which is written, e *They followed the Hea-*
thens that were round about them concern-
ing whom the Lord had charged them that
they should not do like them. Yea the Hea-
 thens do come short in their count of tute-
 lar Gods, with this catholick whore, and
 he exceedeth those of whom it is writ-
 ten, f *according to the number of thy Cities*
are thy Gods O *Judab*, and *according to the*
number

e 2 King. 17.
15.

f Jer. 11. 32.

number of the streets of Jerusalem, have ye
set up Altars of confusion.

16 As for Jeroboam, he dares not shew
his face before this Beast his successor,
for his inventions compared with hers,
are not one to a thousand. What were
his two Calves to the infinite Images of
this strumpet? Nay her Lambs of wax,
are more worth then his *g* Cows of gold; *g* Hos. 10. 5,
for every immaculate *Agnus DEI*, or
Lamb of GOD, that this Witch maketh, *h* *Sacra. cerem*
or Virgin wax and holy water, hath *h* the
same vertue against all devilish wiles and
guiles of the malignant spirit; that the
innocent Lamb *JESUS CHRIST*, de-
livered our first Father *Adam* with, from
the power of the Devil. But *Jeroboam*
doubtless had no skill at all, to make
such Idols of proof. Again, he forged
but one *i* Feast out of his own heart, to
make merry with his Images once in a *i* *Kings* 12.
year: whereas this our purple Queen, *32, 33.*
hath made many more Holy days then
there be months (that I say not weeks)
in the year, in honour of her Lady and
all her Saints: and these, some of them,
correspondent to the Paynim festivities;
as *Christmas, Candlemas, Fascon, or Shrove-*
side, according to the times and customs
of the Gentiles Saturnal, Februal, and
Bacchus feasts. For unles it be, she
would imitate Heathens; she can hardly
shew any cause at all, why she celebra-

† Beroald.
Cbr. 162.

! Pontific. O-
rd. de dodec.
E consoc. eccl.

in ibidem.

teth her *Christmas* in the end of Decem-
ber, and her feasts at answerable times :
seeing in all likelyhod Christ was born
k in September rather then in Decem-
ber ; but herein the Churches authority
which cannot err, must bear out all
lies and forgeries. Unto these she hath
added fair Temples, high Altars, and
other devotions more then can be told,
much more effectual then were *Jerobo-
ams*. For his Chappels and high places
were simply to worship GOD in : but
wheresoever any of our *Jezebels* Church-
es be, it is surely no other than the house of
God and gate of heaven. And needs must
it so be, seeing it is hallowed with exor-
cised or conjured salt, water, ashes and wine,
which have vertue so to consecrate that
Church, as that it may drive away all the
Devils temptations, every fantasie, wile and
wickedness of devilish fraud, every unclean
spirit and power of the enemy, & to root out
the Fiend himself with his apostolical An-
gels : and also by the merit of the Virgin
Mary and N. the Saint unto whose ho-
nour and name the Church is founded,
and of all other Saints, God is intreated
to visit that place, and by infusion of his
grace to purifie it from all pollution, & to
conserve it being purified, and that spiritu-
al wickedness may flee from thence. Which
being granted, (as cannot, I think but
be by so many Saints intercessions) it is

im-

impossible now that any Idolatry should be committed in such a Sanctuary; whose first stone is laid by a Bishop, *in the n ibidem.* faith of Jesus Christ; that the true faith and fear of God and brotherly love, may there flourish.

And first by the decree of Pope Nicolas,* 'tis not lawful for any man to build a Church or Temple, without commandement or leave of the Pope and Apostolick See. Then unto the place where a Temple is to be built, and where a Cross is set to hallow it, cometh † a Bishop with his Miter, and sprinkleth the place with holy water, and prayeth God to visit that place, through the interceeding merits of the Virgin Mary, and St. N. (Naming the He-Saint or She-Saint unto whose Honour and name the Church shall be founded) and all other Saints: and by infusion of his grace, to purifie it from all pollution, &c. Then they say, The stone which the Builders refused, that is become the head of the corner: Thou art Peter, and upon this Rock I will build my Church; Glory be to the Father, &c. Then sprinkling the stone with holy water, and graving the cross upon it: He prayeth God to bless that creature of stone, that it may be a saving remedy to mankind: and that whosoever shall afford help with a pure mind to build up that Church, may have

**De Con-
secr. dist. 1.
Ecclesia.
† Pontifi-
cal. de be-
ned. primi
lapidis pro
ecclesia.
ædific.*

*Pontifical.
de ecclef. de-
dicat.*

have both health of Body, and cure of Soul. Then placing that first stone on the foundation, with crossings in the name of the Father, &c. it becometh a place destinate for prayer: and they sing, How fearful is this place! surely there is no other than the House of God, and the gate of heaven; &c. When the Church is builded, and is to be dedicated; e the Archdeacon is to signifie to Clergy and People, that they fast before it be consecrated, and so must the Bishop do that consecrateth it. And the evening before, the Bishop prepareth the relicks which are to be inclosed in the Altar, putting them in a vessel, with three grains of frankincense, and a writing on parchment signifying whose relicks are there inclosed, and to whose honour and name, the Church and Altar is dedicated, &c. In the morning, they make ready holy chrism, holy Oyl, two pound of Frankincense, a censer, askez, salt, wine, and hyssop-sprinkle, five little crosses for the Altar, two vessels of Holy Water: and they paint twelve crosses on the wall. The Bishop conjureth the salt, sprinkles the holy water, and then they sing, Thou shalt sprinkle me with hyssop, and I shall be clean, &c. The house of the Lord is founded on the top of the Mountains, and exalted above all hills, and all Nations shall come unto it, &c.

The

The Bishop with his pastoral staff, smites the Church-door, saying, Lift up your Gates, ye Princes, and be ye lifted up ye everlasting Doors, and the King of glory shall come in: and a Decon that is locked within saith, Who is this King of Glory? The Bishop answereth, The Lord strong and mighty, the Lord mighty in War. Then going about the outside of the Church, he cometh and knocketh the second time, with like words: and so again the third time, and then he addeth, Open, Open, Open. Then the door is opened, and he goeth in with his Clerks, (having first made the sign of the Cross to drive away all phantasmes) and he saith, Peace be to this house; The Deacon answereth, By thy coming in: and all say, Amen: And sing, Everlasting peace be to this house, &c. Then ashes are sprinkled on the Church-floor, and the Bishop with his pastoral staff, writeth on the Ashes, the Greek and Latine Alphabets. He blesseth water with salt, ashes and wine: conjuring first the salt, that it may drive away the Fiend, and may profit them that take it, to be aleh of soul and body: and conjureth the water, to repel the Devil from the borders of the just, and that he be not in the shadow of that Church: he prayeth the Lord to pour out the Holy Ghost into that his Church and

and Altar, that it may profit to health of Body and Soul unto them that worship him; to send an Angel from heaven, to blesse and sanctifie those Ashes, that they may be an healthful remedy to all that implore his name: and that they which sprinkle themselves with it for redemption of sins, may perceive health of body and protection of Soul. He blesseth the wine, and maketh a mixture of water and wine and salt and ashes for the consecrating of that Church and Altar: and prayeth God to send the Holy Ghost upon that wine, to profit the consecration of that Church: to send a Shower of Grace upon that house, to give all good, repel all evil, destroy the Devil, that to the visiters of that house there may be peace: that he will blesse & keep that Habitation by the sprinkling of that water mixt with salt, wine and ashes: that he would repel darkness from it, infuse light, that it may be Gods own house, and the Fiend may have no leave to do hurt therein. Then they sing, This is Gods house, firmly builded, well founded on the firm rock: this is no other but the house of God, and gate of heaven. They pray God to infuse his grace on that house of prayer, that the help of his mercy may be felt of all that there call on his name: that his eyes may be open to that house day and night,

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night; that he would favourably admit every man that comes to adore him in that place; that there the Priests may offer sacrifices of praise, the people may pay their Vows; that in that house by the grace of Gods spirit, the sick may be healed, the blind cured, Lepers cleansed, Devils cast out, and the bonds of all Sins unloosed. Then call they the Saints of God to enter into the City of the Lord, for a new Church is builded for them; where the people ought to adore Gods Majesty. Then the Bishop makes a short Sermon to the people, of the vertue and priviledges of the dedication of the Church, of Tithes, and other ecclesiastical fruits to be paid, &c. and so the Founder and people promise to fulfil the Bishops commandements. Indulgences are granted to all faithful Christians, for one year; and in the yearly day of the consecration of that Church, forty days indulgence to all that visit it. They pray that God would enter into his house, and that that house which is made solemn by that dedication, may be made high by his habitation. And the Bishop saith, This Temple be hallowed and consecrated, in the Name of the Father and of the Son, and of the Holy Ghost, to the honour of God, and of the glorious Virgin Mary, and all Saints, and the memory of S. N. Peace be unto thee. Then consecrateth he all the cloaths, garments;

f Bellarmin.
de cult. sanct.
l. 3. c. 6.
g Ibidem.
c. 3.
h Ibidem.
c. 4.
i Ibidem.
c. 8.
k Ibidem.
c. 9.
l Durand.
Rational.
l. 7. c. de
festo dedi-
cat.
m prestat.
oranti-
bus sanctita-
tatem.

ments, &c. for that Church; and prayest
God to illustrate by his habitation that
Temple of his Majesty: to grant that
all which shall come thither, to pray, out
of whatsoever tribulation they cry unto
him, may obtain the benefit of his conso-
lation. These Temples, whose adorning
consisteth partly in the very frame or
fabrick, partly in the Images, Crosses,
vestments, &c. are builded & after the
form of Solomons Temple, with three parts;
and the most holy towards the east; (diffe-
ring therein from the Jews Temple, for a
Popish Mystery) and are erected, h for
four ends: for sacrifice, called therefore
Temples: for prayers and therefore cal-
led Oratories: for to keep the Relicks of
Martyrs, called thereupon Basiliks or
Martyrics: and for to feed the people
with the word and Sacraments, called
therefore Churches. And to go on i Pil-
grimage to these and other like holy pla-
ces, is pious and religious: and they are
worthily esteemed: k holy and venerable
and indued with a divine verue. This
place, so wit i the material Church, is
holy: for it is hallowed to this end, that
there the Lord may hear mens prayers,
and therefore m it giveth holiness to
them that pray therein. Now let these
things speak, whether your Temples be
not a notable part of Antichrists abo-
minations: and therefore by Gods word
and

and Spirit (according to 2 Thes. 2.8.) and by the Magistrate sword (according to Rev. 17. 16.) to be abolished and dealt with as was n Baals house, which example is of perpetual morality for the substance of it, and not of Moses policy now abrogate, as before I shewed. If the Faith and ordinances of the Gospel, be Christians merchandise, which we are to buy Els. 55. 1. Rev. 3. 18. then are these Popish Ordinances and Idolatries, Antichrists wares, which no man should buy, Rev. 18. 11. If Solomons Temple which be builded for o sacrifice and prayer, and for God to dwell in, was a part of the Jews Religion, as all the Scripture witnesseth: and the destroying of it by the Heathens, was a Sin against the true God and his Ordinances, as the 79 Psalm teacheth us: if the Temples also of the Gentiles were, a part of their Religion and Idolatry; as we may Learn by their own testimony, calling their Temples pholy and religious: by their practise, as when Antiochus appointed 9 Chappels of Idols (or Idolies) to be set up; and by their profession as the Town Clerk of Ephesus boasted of their devotion to their Goddess Diana, in that their City was her 1 Temple-keeper or Sexton: and finally by the Apostles doctrine, who as he calleth their false Gods and Images, Idols, so, their Temples he calleth s Idolies, and blameb

n 2 Kings
10.

on Chron.
26 & 6. 2.
20. 29.

pCicero
Acts 6, in
Verrem.
q 1 Mac.
cab. 1. 47.
rNeocoron.
Acts 19.
verse 35.
s 1 Cor. 8.
& 10. 20. 21.

blameth the Christians for eating Idolothyes in those places.

Such powerful Works as these, none of *Jeroboams* Bishops could turn their hands unto: for they were but novices in Satans School, and had never well learned the art of exorcisme or conjuration, which the Sorcerers of *Rome*, by long practice and experience hath attained; being grown as cunning in these feats, as she that was mistress of her art, *o and sold the Nations through her Witchcrafts.*

o Nab. 3. 4.

17. For by these and innumerable more enchantments of Idolatry, (which the day would not be enough to reckon up,) this *Circe*, the Lady of the Pseudo-catholicks hath intoxicated the earth, that the inhabitants are drunken with the wine of her fornication; doting upon her reverend Clergy, her devout service, her sacred ceremonies, her hallowed Churches, her Saints Reliques, and other like amatory potions; wherein Christianisme, Judaisme and Paganisme are tempered and mixt together, in the golden Babylonish cup of her abominations.

p Rev. 17. 2.

18. Hence is it that the reliques of this Romish Idolatry, are so fast retained among some which yet hate the whore, and eat her flesh, and burn her with fire, Of her have they received their Diocesan, Provincial and National Churches.

i Rev. 17. 16.

Of

Of her have they learned to make por-
 tresses of Liturgies, reading and singing
 their prayers upon a Book with Organs
 and Melody. Of her Institution have
 they their solemn Festivities of Christs,
 Angels and Saints-days, with their Fa-
 sting-Eves. Of her hand have they taken
 their Arch-bishops, Lord-bishops, Suf-
 fragans, Arch-deacons, Parsons, Vicars,
 and a great many more of her royal re-
 tinue. From her have they had their
 Churches, Chappels, Minsters, baptized
 bells, hallowed Fonts, and holy Church-
 yards; though some of those high places
 are of more antiquity, as having been
 built and dedicated to the Heathen De-
 vils. Finally, from her have been recei-
 ved Lands, Livings, Tythes, Offerings,
 Garments, Signes, Gestures, Ceremo-
 nies, Courts, Canons, Customes, and
 many more Abominations, wherewith
 have been enriched the *r* merchants of *r* Rev. 18. 15
 the whore. and all that sail *s* with Ships *s* verse 19.
 in her Sea. Thus with all the evils be-
 fore-mentioned, and others more then
 can be told, which are very *Gillulim*, the
 loathsome Idols and excrements of the
 Queen of *Sodom*, and the filthiness of
 her fornication; hath she dishonoured
 and blasphemed the God of heaven, and
 all that therein dwell; with them she
 defileth the Consciences of men; with
 them she delighteth and solaces her self

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Rev. 18. 8, 19. in fleshly ease and pleasure: till in one hour, she and all her riches, pleasures, wares, merchandise shall perish; and that be again fulfilled which was said by the Prophet, *Now shall she and her fornications come to an end.*

Ezek. 23. 43.

CHAP. VI

A Conclusion Debortary from this sin.

THe wares of Idolatry being so common and universally spread by the merchants of the Whore and conveighed into all Nations; it cometh to pass that many are interested in this Mart, buy and sell, partake and communicate with these evils, not being aware of the danger they come into hereby. To warn them therefore of the mischief, e'er they fall into it, or to help them out if they be fallen, have I penned this Treatise: and add to the things fore-written, these few advertisements.

2. This sin is direct against the Majesty of God, whose honour is to be regarded above our own lives; above the peace or tranquility of Nations. This sin provoketh the anger of God, as adultery provoketh the rage of man injured in his private bed. As he *will not spare* in the day

day of vengeance, and cannot bear the sight of any ransom: so the Lord is a *b* jealous God visiting the sin of the fathers upon the children, even to the third and fourth generation of those that hate him: *b* Exod. 20. 5.

3. Idolaters, as they are shut *c* out of *c* Rev. 22. 14; the City of the Lord, the Church of Christ, the heavenly Jerusalem; so have they further this doom against them, they *d* shall not inherit the Kingdom of God. *d* 1 Cor. 6. 9; The communicating with Idols; depriveth men of communion with God; for there is *e* no fellowship of righteousness with unrighteousness, no agreement betwixt the Temple of GOD and Idols. *e* 1 Cor. 6. 14; 16. The partakers therefore in this evil, (tho' perhaps not authors, inventors, nor open maintainers of the same,) shall come unto shame and confusion before God; for *f* *f* Isa. 44. 11. all that are of the fellowship thereof, shall be confounded.

4. Folly is a blot and shame unto men, which they fain would shun: but wisdom is mans honour, and *g* maketh *g* Eccles. 8. 1. his face to shine. Of all foolishness, Idolatry is the greatest; depriving men of sound judgment in the best and heavenly things; and possessing their minds with habitual vanity. Therefore is this vice resembled by a *h* foolish woman, ignorant and knowing nothing; yet troublesome and talkative, *i* and loud in her babbling: *i* Prov. 7. 11. of a smooth and *k* flattering tongue, and *k* Prov. 2. 16.

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1 Prov. 6. 26.
U 9. 18.

m Prov. 8. 1.
4. 6.
n verse 8, 9,
10, 11.

o verse 33, 34,
35.

her mouth more soft then oyl; yet cruel also and malicious, / hunting for the precious life of a man; bringing him to beggary, death and hell. But true Religion, or the fear of the Lord, is resembled by *m wisdom which uttereth her voice to the children of men*, and speaketh of excellent things; the words of her mouth are all righteous and plain, her instructions better then fine gold, and all her pleasures are not to be compared unto her. Blessed *o* is the man that heareth her, watching daily at her gates, and giving attendance at the posts of her doors: for he that findeth her, findeth life, and shall obtain favour of the Lord, but he that sinneth against her, hateth his own soul; all that hate her, love death.

5. To worship and serve the Devil, is a thing horrible in Religion, and even in nature, worthy of vengeance from the hand of God. Though all manner of sin pertaineth to the Devils service: yet Idolatry above all is counted and called the worship of Devils, and so shall be punished. The Heathen, albeit they *p* had some knowledge of the true God, and worshipped *q* him ignorantly; yet *q* *Act. 17. 23.* their worship is reckoned to Satan, for *r* *1 Cor. 10. 20.* the things which they sacrificed they sacrificed to Devils, and not unto God. *Jeroboam* made account he served the true God, / *even the God that had brought Israel*

Israel out of *Egypt* Land: notwithstanding the Lord hath thus testified of him, that they were *Devils* which he made, *2 Chron.* 11. 15. when he made his Calves, for to worship GOD by. And *Israel* before him made *a* Calf for like use; but *Moses* *Exod.* 32. 1. doth blame them as having offered unto *x* Devils, and gone a whoring after them: and prophesieth that their children *y* would also turn into the blot. *Lev.* 17. 7. *Rev.* 9. 22. Antichristians would seem to be worshipers of God; yet the Holy-Ghost chargeth them to *z* worship the Devils, *Lev.* 26. 16. when they think to serve God by Idols. Forasmuch then as all Idols are Devils, though fools count them Saints: to partake with them, is to forsake God, and to bring our selves into Satans damnation; for the Spirit hath protested, that we *a* cannot drink the cup of the Lord and the cup of Devils; we cannot be partakers of the Lords Table, and of the table of Devils. *1 Cor.* 10. 21.

The bringing of Satans seed into the Church, unto the Altar of God, may further be minded as a high degree of violating the second commandment, whereby all Images, Idols and Similitudes whatsoever, of the Devils or mens Invention or forming, are severely forbidden to be brought into Gods house, or used in his Worship. Now such Images or Idols, are these wicked per-

† Gen. 5. 3.

¶ Deut. 14.

* Rom. 8. 29.

¶ Col. 1. 15.

† 2 Cor. 3. 16.

¶ Col. 3. 10.

Gen. 1. 27.

sons. For as children are the † Images of their parents; and all faithful people called & the children of God, are Gods lively images in Christ, whose * image and similitude they carry, himself being truly and properly the sole image of the invisible God his Father, and they all being born a new of him, are changed † into the same image from glory to glory, as by the spirit of the Lord, being renewed in knowledge after the Image of him that created them: So Satans children, (as wicked worldings be called in Scripture,) his lively images, having lost the first image of God, wherein they were created; and into the image of the Serpent are changed daily by his spirit that ruleth in them, and him they represent in his malicious nature and actions. As it is a Sin, and so esteemed, to have images and representations of beasts, of fowls, of fishes, &c. brought into the Church and worship of God: so would and well might it be esteemed more horrible, if in any Christian Congregation, there should be brought in pictures of the Devil, or other like hellish representations. Yet men will not see the horror of this Sin that the living images and pictures of the Serpent, even wicked and profane, people, his seed and children, should be brought into the Church and worship

of God, to have part and interest in Christ and his Covenant, whether he will or no; to be offered unto God, and layd upon his altar, for spiritual sacrifices: though they be as much more abominable then unclean beasts were under the Law, as the * substance or figured thing, is more than the figure and shadow. **Rom. 12. 1. Acts 10. 11. verse 12. 23. Levit 11.*

But doubtless God, who abhorreth all idols and religious images of humane devise; and Christ, who would not offer the bloody sacrifices of idolaters; abhorreth this confusion of Satans images within his Church; neither will the High Priest after the order of Melchisedeck, offer such unto his Father, or be Priest unto them, Otherwise he should not be so faithful in the house of God, as was Aaron, nor the sacrifices of the Gospel, be so holy as the shadows of the Law, which were unblemished.

The Antichristian Synagogue is by the Holy Ghost called a *Beast*, Rev. 13. 19, 20.

11. which signifieth a *Kingdom*, Dan. 7. 23. it is named also a *great City*, Rev. 11. 8. which noteth the largeness of that Polity and Kingdom. It cometh out of the *Earth*, Rev. 13. 11. as being of this world, (which Christs Kingdom that cometh down from heaven, Rev. 21. 2. is not;) and therefore is called a *man of sin*, 2 Thes. 2. 3, and a *great whore*,

Rev.

Rev. 17. 1. whose head is *Abaddon* or *Apollyon*, Revel. 9. 11. the Destroyer of others, and himself the son of perdition, 2 Thes. 2. 3. and they that follow him are the children of damnation, 2 Thes. 2. 12. This wicked generation warreth against the Lamb Christ, and against the Saints, Rev. 17. 14. and blasphemeth Gods name and tabernacle, and them that dwell in heaven, Rev. 13. 6. that is the true Church, whose conversation is heavenly, Phil. 3. 20. Yet do they all this mischief, under shew of Christian Religion; and therefore this Beast, hath hornes like the Lamb Christ, Rev. 13. 11. this whore is arrayed with purple and scarlet, gilded with gold, precious stones and pearls, Rev. 17. 4. as if she were the Queen and Spouse of Christ, Psal. 45. 9. 13. Ezek. 16. 16--13 Song. 9. 5. she hath Peace-offerings and Vows, Prov. 7. 14. (as if she were devout in Gods service, Psal. 66. 13.) bread and waters, Prov. 9. 16, 17. (as ready to refresh the weary souls.) Her doctrines, sweet and amiable, lyes spoken in hypocrisy, Prov. 5. 3. 1 Tim. 4. 2. but yet confirmed with signs and miracles, as if they came from heaven, 2 Thes. 2. 9. Rev. 13. 13. 14. Her power and efficacy great, prevailing over the many and mighty, the Kings and Princes of the world, deceiving all nations with her enchantments,

ments; *Prou. 7. 21. 26. Rev. 17. 2. & 18. 23.* and if it were possible, Gods very elect, *Mat. 24. 24.* Her continuance and outward prosperity is long, *Rev. 13. 5. and 18. 7. and 20. 2. 4.* her end, miserable, *Rev. 18. 19. 21. and 19. 20. 21.* consumed with the spirit of the Lords mouth, and abolished with the brightness of his coming, 2 *Thef. 2. 8.* And for her destruction, the heavens shall rejoice, and sing praises to God, *Rev. 18. 10. and 19. 1. 2.*

6. Many fearful judgments are threatned of GOD, against this sort of sinners, and have come upon them. By *Moses* he *b* denounced *hasty, fearful, b Lev. 26. 18.* and *consuming plagues, aches, and botches, and incurable sicknesses, sore diseases, Deut. 28. 35,* and of long durance, which punishment *39. &c.* be brought even upon the *c Kings c 2 Chron. 21.* for their Idolatry. He threatned *18. 19.* *Famine and Drought, d making Hea- d Lev. 26.* *ven as Iron, and the Earth as Brass, 19. 20.* that the Land should not give her increase, nor the Trees their Fruit: as came to pass in the *e days of wicked e 1 King. 17.* *Achab, when heaven was shut, three Luk. 4. 25.* years and six months, that it sent down neither rain nor dew, whereby great famine was throughout all the land because they had forsaken the Lord, and followed *Baalim.* Wild *g beasts he f 1 Kin. 18. 18.* menaced to send upon them, which *g Lev. 26. 22.* should

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b 2 King. 17.
25. 26.

i Le. 26. 25.

k 2 Chro. 12.
5. & 28. 5, 6.

l Lev. 26. 26.

Dout. 28.

33. --57.

Jer. 19. 9.

Ezek. 5. 10.

m 2 King. 6.
29.

n Lam. 2.

11: 12.

o Lan. 4. 10.

p L. 11. 2. 20.

q L. v. 26.

31. ; 1. Sc.

should spoyle them and their cattel, and make their high ways desolate, of which plague they tasted in *Samaria*, when the Lord, whom they feared not, *b* sent Lions among them which slew them. He said *i* he would send the sword upon them, which should avenge the quarrel of his Covenant: and this plague *k* the Israelites often felt, because they forsook the Lord God of their Fathers. Hunger and misery was prophesied unto them, that *l* they should eat and not be satisfied, that *m* men and women should eat their own children, and after-births, and every man eat the flesh of his friend, fathers should eat their sons, and sons their fathers, when all things should lack, in the siege and straightness wherein their enemies should inclose them: which extremities God *m* brought upon *Israel* in *K. Jorams* dayes, and after, when *n* children and sucklings swooned in the streets, and gave up the ghost in their mothers-bosoms, for want of bread and drink; and *o* the hands of the pitiful women sold their own children for their meat; and did eat their fruit, even *p* children of a span long. The Lord threatned *q* destruction of their high places and Images, and to cast their carcasses on the bodies of their Idols; and that his soul should abhor them; he would make their Cities desolate, and bring their Sanctuary to naught,

nought, and would not smell the savour
of their sweet odours, but scattered them
among the Heathens, and drew the sword
out after them : all which, with other
like calamities came upon the Idolaters,
whose ^r dead bones were taken out of ^{r 2 Kings 23.}
their graves and burned upon their pol- ^{16. 20.}
luted Alters; and the Idolatrous Priests
sacrificed upon them. *Jerusalem* the holy
City, ^s was broken up, and all the men of ^{s Jer. 52. 7.}
war, fled; the house of the Lord, and all ^{13. 10.}
great houses burnt with fire; Kings cap-
tived in chains, Princes and Nobles kil-
led; the Lord trod ^t under foot all the ^{t Lam. 1. 13.}
valiant men; *Sion* mourned, and there was ^{21.}
none to comfort her: the ^u beauty of *Is-* ^{u Lam. 2. 3.}
^{real} was cast down from heaven to earth. ^{4.}
God cut of all the horn thereof in his
fierce wrath, which he powred out like
fire; ^x causing the feasts and Sabbaths to ^{x, verse 6, 7.}
be forgotten in *Sion*, and dispising in the
indignation of his wrath, both King and
Priest; forsaking his Alter, and abhorring
his Sanctuary; so that people eyes ^y fail- ^{y verse 11.}
led with tears, their bowels swelled,
their liver was powred upon the earth
for ^z the Lord performed that which he ^{z verse 17.}
had purposed, and fulfilled his word
determined of old; doing that to *Jeru-*
salem, ^a which he never did before, nei- ^{a Ezek. 5. 6.}
ther would do any more the like, be-
cause of all their abominations; and
^b death was desired rather than life, of all ^{b Jer. 8. 3.}
the ^c ^{c 7. 29.}

the residue of that wicked family; for the Lord had rejected and forsaken the generation of his wrath.

*e Rom. 15. 4.
1 Cor. 10. 1.*

7. All these, and e whatsoever else GOD threatned unto, or brought upon Israel for their Idolatries; are examples written for us upon whom the ends of the world are come: that we should not sin like them, least we be partakers of like punishments. It is a fearful thing to fall into the hands of the living God. For e if we sin willingly, after that we have received the knowledge of the truth; there is left no more sacrifice for sins: but a fearful looking for judgment, and a violent heat of fire which shall devour the adversaries.

*d Hebr. 10.
31.
e verse 26. 27.*

8. Wherefore, unto the Children of men, thus saith the Wisdom of GOD; f O ye foolish, how long will ye love foolishness, and scornors take pleasure in scorning, and fools hate knowledge? Turn you at my correction, loe I pour out my mind unto you: g Cause your ears to hearken unto Wisdom, incline your heart to understanding; seek her as silver, and search for her as for treasures, then shall you understand the fear of the Lord, and find the knowledge of God, which will deliver you from the evil way, h from the flattery of the tongue of the strange woman. Desire not her beauty in your heart, neither let her take you with her eye-lid: i keep your way far from her,

*f Prov. 1. 22.
23.*

*g Prov. 2. 24.
5. 12.*

*Prov. 6. 24.
25.*

*i Prov. 2. 18.
11.*

her, and come not near the door of
her house, least you give your honour
unto others, and your years to the cru-
el; and mourn at your end, when you
have consumed your flesh and your body.
For *k* surely her house tendeth to death, *k* *Prov. 2. 18,*
her pathes unto the dead; all they that *19.*
go unto her, return not again, neither
take they hold of the ways of Life.
Children keep 1 your selves from Idols. 1 1 Job. 3. 21.
Amen.

FINIS.
